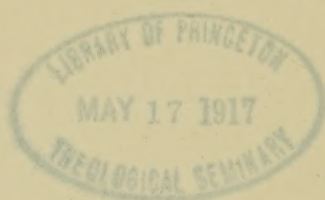


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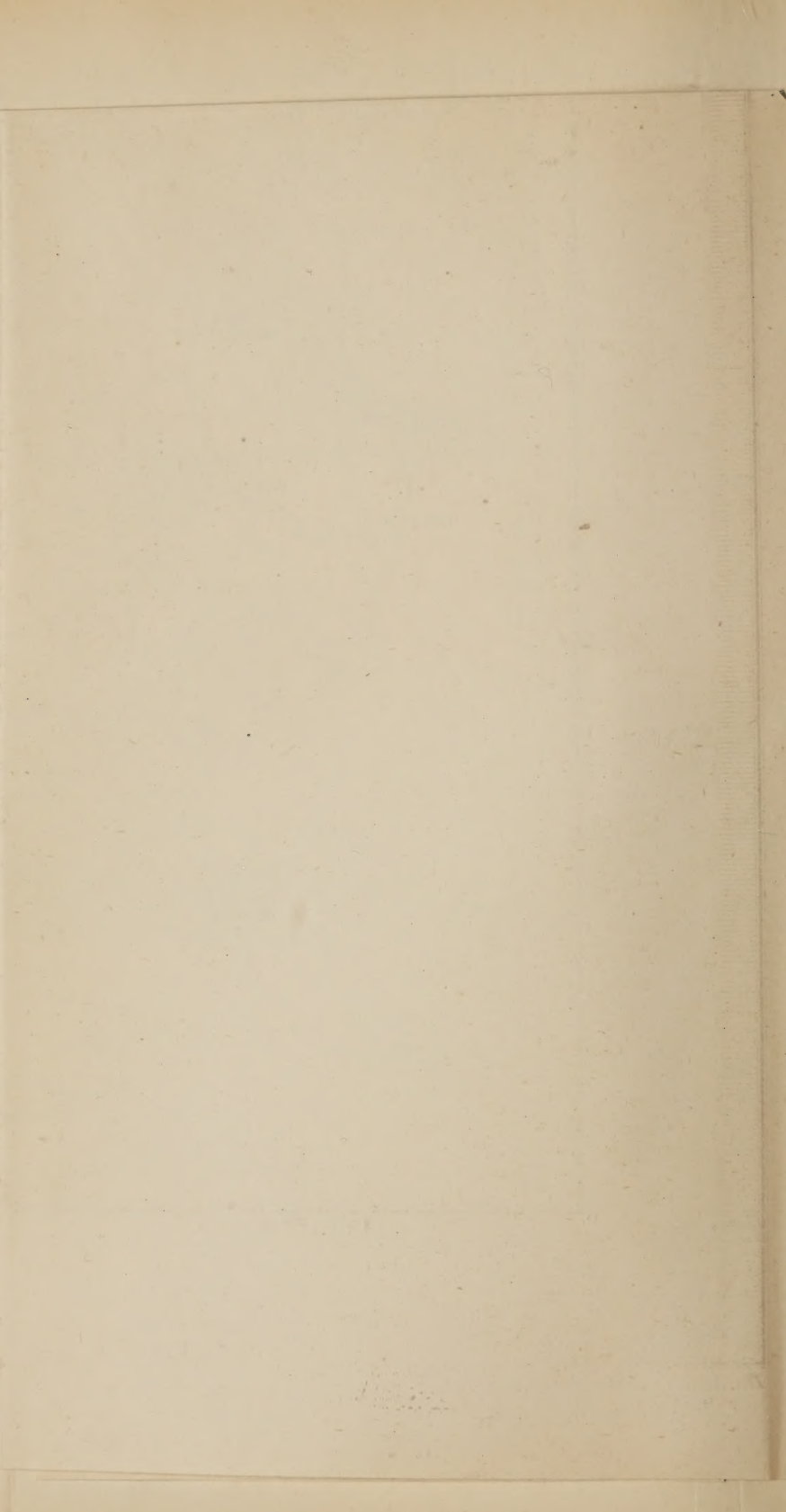
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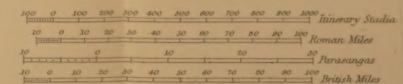




ASIA MINOR

by
William Henry F. Plate L.L.D.

Hon. Sec. Secretary of the Syro Egyptian Society
of London. Corresp. Membr. of the Oriental Society
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ANATOLICA;

OR,

THE JOURNAL OF A VISIT TO SOME OF THE
ANCIENT RUINED CITIES

OF

CARIA, PHRYGIA, LYCIA, AND
PISIDIA.

BY THE

REV. E. J. DAVIS,

H.B.M.'S EPISC. CONSULAR CHAPLAIN, ALEXANDRIA.

London:

GRANT & CO., TURNMILL STREET, E.C.

1874.

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PREFACE.

MANY years ago, when a boy at school, I happened to receive a copy of Sir C. Fellows's "Asia Minor and Lycia."

Thenceforward it was a dream of my life to visit the interesting country therein described.

There seemed little prospect of the dream ever becoming a reality; but circumstances made me a resident in the East; and at last in 1872, during a temporary leave of absence from my post, I was able to accomplish the long cherished desire.

It is with some diffidence that I venture to publish the following account of my journey;

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FAC-SIMILES OF ANCIENT INSCRIPTIONS, &c.

ANATOLICA.

CHAPTER I.

On board the Austrian Lloyd's Steamer—Deck Passengers—Negro Slaves—Slavery in Egypt—The Sporades—Want of Wood—Sponge Fishery—Leros—Samos—Scio—Mastic—The Gulf of Smyrna—Sanjak Kalesy—Distant View of Smyrna—Fortress on Mount Pagus—Interior of the City—Its Climate and Health—Heat—The Imbat—Land Breeze—Position of Smyrna—Water Supply—Octroi—Exports—Figs and Raisins—Cemetery at Caravan Bridge—The Meles—Diana's Bath—Bournabat—Its Gardens—Sunset in the Plain—Boujah—Camellias at Bournabat—A Greek Dragoman.

ON the 16th of April, 1872, I left Alexandria for Smyrna, by the Austrian Lloyd's steamer *Trebi-sonda*. The ship was crowded, so that I had some difficulty in obtaining a berth.

The annual emigration of Europeans from Egypt had begun; for when once the cotton season is past, little business remains to be transacted, save an occasional purchase of the Khedive's sugar, or speculations in the Egyptian funds, and every one who is able to leave, passes the summer in the cooler and healthier climate of Europe.

Most of the passengers were Greeks, bound either to the islands or to Constantinople; there were a few Russians, but I was the only English passenger. The scene on board was amusing: a mountain of baggage, of the most nondescript character, cumbered the deck; over and around this, surged a vociferating, gesticulating, struggling crowd—Greek, Turk, Persian, Circassian, Armenian, Jew, Syrian, Arab, Maltese, &c.

In order to spare expense, the Orientals are usually deck passengers, and a portion of the deck is always arranged for their accommodation.

Some of the more fortunate had already secured snug corners, where on outspread carpets and “lahafs” they calmly squatted, discussing the eternal coffee and tchibouque, or amicably feeding in small family parties, from copper bowls full of salad, black olives, sardines, salt cheese, yaourt, &c.

From all I have ever heard, the beauty of Eastern ladies, even of the highest rank, is not transcendent; but had the native ladies who were passengers on board the *Trebisonda* been beautiful as “houris,” they could not have veiled their charms more carefully from the profane gaze.

Each family had rigged up a kind of extemporaneous tent, by tying up pieces of chintz, calico, or canvas, from the interstices of which one could catch at times the flash of a pair of dark eyes, or a hand of a waxen and unhealthy tint, would be put forth for a moment; but during nearly the

whole voyage the women sat or slept with exemplary patience, seldom quitting their position.

We had on board a number of pilgrims returning from Mecca, many of whom had purchased, on their passage through Egypt, negro slaves, both male and female. I was told at Smyrna that information of this fact had been sent on by telegraph to Constantinople, and that on their arrival the police would be waiting to arrest them, and deprive them of their unlawful possessions; and, indeed, when afterwards I reached Constantinople at the end of May, some twenty black female slaves were taken from our ship by the police authorities.

Whether this would improve the condition of the slaves themselves is very doubtful—probably for them it would be only a change of masters; nor can much be expected from a few spasmodic attempts to stop the slave trade at one port, while it is perfectly legal and unfettered throughout the Empire in general.

I know not how it may be in other parts of the Ottoman Empire, but in Egypt every Mohammedan family which is able to afford it keeps one or more black slaves; even the Copts and Syrians, who are Christians, and many of the Greeks and Levantines, have no scruple in purchasing negresses for domestic service. The traffic is now somewhat discouraged and obliged to be carried on in secret, still a negro female servant may be readily purchased for from £20 to £30.

It is true that invariably domestic slaves are very kindly treated, and the sale of a slave except from poverty on one side, or bad conduct on the other, is considered a disgrace to the owner.

Once in the hands of a master, their lot is certainly tolerable enough, but the atrocities of the slave-hunts in Central Africa, and the brutalities of the "jellabs" (dealers) quite overpower any considerations of this nature; and now that the conscience of civilised Europe is aroused, we may hope that soon this iniquitous traffic will be no longer tolerated. Perhaps amongst other eventual benefits to which the Canal of Suez will powerfully contribute, will be the suppression of the slave trade in the Red Sea and Persian Gulf.

In justice to the Egyptian authorities, I must, however say, that they are trying to put down the sale of slaves gradually. But it is difficult to effect. The custom of the country, and the religious feeling of the Muslim, uphold domestic slavery. Yet if the importation of black slaves from the Soudan, by the Nile, and by the ports of the Red Sea, were rigorously interdicted, slavery would in time come to an end of itself, and the Egyptian Government, if sincerely desirous of doing so, could easily effect thus much.

It would be far more difficult to prevent the sale of white slaves, as this would necessitate an interference with the domestic affairs of their subjects, upon which perhaps neither the Sultan

nor the Khedive could venture, even supposing them willing to attempt it.

The expulsion of the Circassians from the Caucasus districts in 1863-4 gave an immense impulse to this traffic, for numbers of that unfortunate people were obliged to sell their children to save them from dying of absolute starvation, and many were purchased by Turks and Egyptians really more from charity than any other motive.

I recollect seeing, in 1864, two young Circassian children openly exposed for sale in the Great Square at Alexandria, and the native crier walking up and down with them, and soliciting purchasers. I do not think that this would be tolerated at the present time.

During the cotton crisis of 1862-6, when Egypt was gorged with gold, the richer "fellahs" (native cultivators) began to venture upon the luxury of Circassian slave-wives; but it was regarded with the utmost disfavour by the Turkish authorities, and I heard of one instance where a very wealthy Egyptian "fellah" was summoned before the "Mudir" (governor) of the province, sharply reproved for his presumption, and deprived of a white slave-girl whom he had purchased.

So long as the present state of Government and Society endures at Constantinople, a reform of this, as of many other abuses, is not to be looked for.

Our deck passengers did not settle down in

their places without many disputes; the arbiter of their quarrels was a stout, good-humoured Greek belonging to the ship, who acted as a kind of quartermaster-general.

He was a veritable walking polyglot! and gradually, either by force of tongue or of arm, he managed to arrange the motley crowd; so that by the time we had lost sight of the low sand-hills of Egypt, everybody had recovered his good humour.

Gradually as night drew on, the breeze freshened, and we had a rough sea with all its unpleasant concomitants.

Next day the high mountains of Crete appeared, far away on our left, like a faint cloud upon the sea, and on the morning of the 18th we were amongst the group of islands near Rhodes.

Henceforward we had a smooth sea, all the way to Smyrna, and land always in sight, either the mainland or some of the islands.

The latter are all volcanic; rising from the sea in abrupt, precipitous cliffs, and generally with bare and lofty peaks of fantastic form; amongst them the outline of Episcopi (Telos) is very remarkable. Though all are savage and sterile to look on, they contain fertile valleys. Their formation is mostly Trachytic, in colour of a faint red, or ash grey, of various shades, over which sparse olive groves throw a greenish tint.

A few patches of scrub-oak, and scattered pines,

are the only forest trees to be found in them, although thirty or forty years ago many of them were covered with magnificent forests.

But the ravages of the Greek War of Independence, the constant export of firewood and charcoal, and the careless improvidence of people and Government alike, have destroyed the wood in nearly all of them; and in consequence, the springs and rivulets are fast drying up, so that soon many districts in them will become absolutely barren, for want of water.

Although hot in summer, their climate is remarkably healthy. Their principal products are oil, fruits, wine (some of exquisite quality and unknown in Europe), raki, soap, sponges, and charcoal. Syme (which we saw far on our right) and Calymnos are the islands which produce most sponges, and their people are very skilful divers. But all the islanders, more or less, pursue this branch of industry; some of the more enterprising even go as far as the coasts of Crete, Syria, and Barbary. The sponge grows from the rock, in a rounded, cup-like shape, but covered with a tough and shiny black skin, under which is an offensive white liquid, which must be squeezed out to prepare the sponge for market. The best qualities grow at a depth of thirty fathoms, and I heard at Smyrna anecdotes of the difficulty and hardship endured by the divers in bringing them up from this great depth. Attempts have been made to

use the diving-bell in the deep-sea sponge-fishery, but without much success. The divers take a heavy weight in their hands, in order to sink quickly; they remain from one to two minutes under water, and are sometimes drawn up insensible, or with the blood oozing from nose or mouth; skilful divers will make from eight to ten descents per day, but after they have reached the age of thirty-five or forty years, the deep-sea diving becomes too severe for them, the pressure upon the heart and lungs being dangerous to life.

Our vessel glided past the long low island of Stanchio (Cos); behind it rose the high mountains on the mainland, above Boudroum (Halicarnassus); and there being passengers for Leros, we passed between Leros and Calymnos, and stayed for about an hour in the little bay of Klidhi. The channel between the two islands is narrow and full of islets, and as we passed between one of these and Calymnos, it seemed but a stone's throw from the deck to either side; but as in all these volcanic formations, the water close to the land is of great depth.

The little town of Klidhi appeared to be clean, and there were many good houses on the heights round the bay.

After leaving Leros, we passed Patmos on its eastern side, and at about 3 P.M. reached Samos, coasting along it near enough to distinguish the few scattered cottages upon the cliffs on this

remote side of the island, and the deep rugged ravines by which the surface of the land is seamed.

Samos appears richer and better wooded than any of the islands we had yet seen; a lofty ridge of mountains rises in the middle of the island, and behind them on the mainland we could distinguish the famous chain of Mycale.

We reached Scio (Chios) late at night, and nothing could be seen except the lights on shore. Many of our passengers landed here, for Scio is a very favourite residence of the Greeks from Egypt, many of the leading Greek merchants of Alexandria being natives of the place. About midnight lighters came alongside bringing barrels of fruit (oranges and lemons) for Odessa; also sundry vendors of hand-knitted stockings, sweetmeats, and gum mastic, came on board. This gum is obtained by puncturing the stem of a species of lentisk which grows here, and Scio produces the best quality; the Oriental ladies are very fond of chewing it, and attribute many curious properties to it, but it is chiefly used to give flavour to raki, a spirit distilled from grape "must," and after preparation known by the name of mastic. The natives, both Christian and Muslim, are great lovers of this spirit. The gum seemed to fetch a high price, but I noticed that our Greek passengers drove very hard bargains with the seller.

April 19th.—Soon after daybreak the steamer entered the estuary of Smyrna. On every side

except the west were ranges of mountains. On our right rose two peaks of beautiful outline and almost exactly alike, called "The Two Brothers" (Mount Corax). All along the south side of the estuary extended the range of Mount Pagus; between its base and the sea was a level tract beautifully cultivated, and full of villages and country houses; but I was told that beautiful as this district appeared, at certain seasons (especially in autumn) the most deadly malarious fevers prevail in it. The northern shore of the estuary is flat (evidently formed by the alluvium of the Hermus, deposited in the course of ages), and the hills lie much farther back from the sea. The water is everywhere turbid and full of shallows, especially opposite the mouth of the river; but although centuries back it was predicted that Smyrna would experience the same fate as Ephesus, and that its harbour would become an inland lake, owing to the encroachment of the river deposits, this result seems as far off as ever.

About half an hour's steaming from Smyrna, and on the south side of the estuary, is the fort Sanjak Kalesy, built in 1656 to defend the city from the attacks of the Venetians, who had just destroyed the Turkish fleet in the Hellespont. It stands upon a low spit of land projecting into the sea, but, as a defence, it is contemptible.

After passing this point we had our first view of Smyrna "the lovely," "the crown of Ionia," "the ornament of Asia," rising from the water's edge



DISTANT VIEW OF THE BAY AND CITY OF SMYRNA.

towards the ridge of Pagus at the back of the city; and most picturesque and beautiful was the scene: the harbour crowded with ships and steamers of all nations (conspicuous among them the Austrian ironclad *Lissa*), innumerable sailing boats and caiques darting across the blue water; then the line of the Frank city, with many a brilliantly painted café projecting into the sea on piles; then, rising gradually to the acclivities of the Castle hill, the Turkish town with its quaint wooden houses painted in the brightest colours, and interspersed with gardens and trees; many a white minaret and cupola towering above the low dwelling houses. Behind and above all, crowning the summit of the rounded volcanic hill, stands the old fort with its square towers and battlemented walls. Founded by Alexander's greatest captains, Antigonus and Lysimachus, it has stood the brunt of many a siege from Byzantine, Turk, and Christian hosts, till now, dismantled and ruinous, it is finally abandoned. Conspicuous also, miles away, dark broad patches of green mark the burial-places of the city. They are the groves of cypress trees with which the Muslim loves to plant his cemeteries, and which are as fine, though not so extensive, as those of Constantinople.

The head of the estuary is backed by mountains not high, but exquisite in colour and in shape: on the north, Manisa Dagħ (Sipylus); on the south,

Nif Dah (Olympus). In these ranges are two openings, one due east leading to the plain of Nymphi, the other to the south-east leading to Boujah and Sedikeui. Through the latter passes the Smyrna and Aidin Railway. Round the head of the bay are scattered the trees and country houses of Cordelio, and due east across the rich plain may be perceived the village retreats of the Smyrniots, conspicuous among them the dark towering cypresses and luxuriant gardens of Bour-nabat.

The vessels in port seemed very far inferior in number to those in the harbour of Alexandria, but the export of fruit—the great staple of Smyrna—had nearly ceased for the season. I found the Custom-house people very civil; of course here, as everywhere else in the East, a little “bucksheesh” helps matters amazingly; and I afterwards heard that the British Consulate had recently been obliged to complain of the treatment that travellers sometimes received from the Custom-house officers. However it may have been, I was treated very civilly, and my baggage not even examined. My porter led me to the Hotel d’Europe. Smyrna is not rich in hotels, and there is not much choice. This hotel is tolerable, the table is good, but the rooms inferior.

However beautiful may be the appearance of Smyrna from the sea, the illusion disappears on landing. It is immeasurably inferior to Alexandria

as a city. Its streets—or rather lanes—narrow and without side-walks, paved with uneven, angular stones, excruciating to feet and ankles after half an hour's walk over them—its houses old and mean, few above two stories high, and the upper story mostly of wood on account of earthquakes—down the middle of almost every street an open gutter, or sewer, exhaling the most pestiferous odours—no gas-lamps, no conveyances, except a dozen or so of antiquated coaches, made to dislocate the joints of an unlucky passenger, and so cumbrous that the narrow streets will not allow two of them to pass abreast—porters staggering along, under unconscionable burdens—long strings of laden camels, obliging the stranger to be on the alert, if he would escape being crushed, as the stolid brutes, and yet more stolid drivers, trudge on their heedless path—Smyrna is evidently a city of the seventeenth, not of the nineteenth century! The eastern quarter of the town is somewhat better, for it has been built within the last twenty-five years; still such is the general character of the town; and even in the east end, near the Aidin Railway Station, I noticed a whole quarter of the town intersected by fetid, open ditches, full of stagnant, decomposing water, sufficient to account for any amount or intensity of fever! A large quay is being constructed along the sea front of this part of the town, by French “concessionaires,” and a considerable space of ground will

be reclaimed by this work ; but I was told that in consequence of some misunderstanding with the authorities, no provision had been then made to carry the drains of the city out into the sea. But since that time the concessionaires have made openings for the drains through the quay, leaving the authorities to do the rest. Yet the sanitary state of Smyrna is said to be good ! To judge from the evil odours of the place, I cannot imagine how this can be, and if the drainage be yet further disarranged the consequences may be most disastrous !

Perhaps those who gave me the information were like the lover with his mistress, "to her faults," not "a little," but "very blind."

Add to all this, a perfect stagnation of the air when the "Imbat" (ἑμβάτις) ceases to blow, and then a heat in the shade of 90 to 95 degrees Fahrenheit, or even higher, at intervals from May to September !

"Oh," said the Smyrniots, "but when the Imbat blows, it is very pleasant." Quite true !

If it were not for the westerly breeze which sweeps up the gulf nearly every day during the hot months, and is succeeded by the land breeze from the cool high lands of the interior almost every night, Smyrna would be in the summer perfectly pestilential ; indeed, whenever this life-giving wind drops for any length of time, the deadliest malady of the Levant, the so-called

“pernicious fever,” may be looked for. Happily, nature in part prevents the sad effects of man’s neglect and shortcomings. Yet the advantage of these cool breezes is to a great extent lost, owing to the unfortunate position of the city hemmed in on every side by lofty mountain ranges, and having most of its streets at right angles to the sea breeze, so that it cannot enter them *directly*. Smyrna has no public promenade, and the single open spot we could find along the beach was the garden of a café near our hotel; here the European residents used to assemble every evening to eat ices and drink beer. An Italian theatre supplied amusement. The actors were really good, and the audience fully appreciated them; numbers of ladies attended; indeed, short of taking the railway to Boujah or Bournabat, one could find no other spot in which to enjoy a breath of fresh air.

The water supply of the town is excellent. It arises partly from the aqueducts behind the Castle hill, partly from artesian wells, which have succeeded here admirably, and which are very numerous. The whole geological formation is volcanic, and there appears to be an immense reservoir of water, and that of excellent quality, at no great depth below the surface.

Even the most necessary public works are neglected in Anatolia; one may say that the Government does literally nothing for the public good. I was told that the octroi duty in Smyrna amounts

to more than £50,000 per annum, and that out of this immense sum little or nothing is spent for the benefit of the town. Whether any account is taken of the way in which this great revenue is expended I cannot tell—it simply disappears without result. Such, at least, was the information I received.

The exports of Smyrna, consisting chiefly of dry fruits, opium, cotton, madder root, and carpets of excellent quality, may amount to between four and five millions of pounds sterling—the value of the imports is nearly as much; but there are no means of obtaining an accurate calculation. In this, as in most other matters in this blest land, the rule of thumb prevails!

The finest figs and raisins are brought from the district near Aidin. The figs are simply allowed to remain on the tree until they fall of themselves. Mats are placed to catch them; they are then allowed to dry a little on the mats, then slightly flattened by hand, and packed in boxes for exportation.

Grapes are allowed to ripen thoroughly, then carefully plucked, and dipped in a ley made of water and the ashes of vine wood, with a small quantity of oil mixed with it (I forget the proportions). The clusters are then dried on mats. The wood ashes being astringent, cause the skin of the grape to shrivel up slightly, the oil keeps out the air in a measure. Raisins thus prepared remain good for ten or twelve months. If kept longer, the



CARAVAN BRIDGE AND PART OF THE GREAT CEMETERY, SMYRNA.

pulp turns wholly or in part into candy; some of the clusters attain to a very great size and weight.

But with all its natural advantages the country cannot prosper as it should, owing to the extreme corruption of the authorities. I heard several most amusing anecdotes concerning this; but I apprehend it is the same all over the Turkish Empire.

But, however unpleasant as a residence Smyrna itself at times may be, the country round it is a very terrestrial paradise, and the traditional hospitality of its residents is worthily sustained by the present generation. The days of the great Levant Company are over, and the trade of Smyrna is no longer so exclusively in the hands of our countrymen as in time past (wider and richer fields having opened to British enterprise), but worthy representatives of the old stock yet remain in Smyrna.

Amongst my introductions, I had a letter to Mr. de C., who most kindly invited me to visit him at his country-house in Bournabat. Accordingly I accompanied him on the evening of April 19th. The railway to Bournabat is a short line of six or seven miles only, well managed, the carriages excellent, the stations handsome. After traversing the suburbs and gardens of the town, it crosses the Meles near Caravan Bridge. Here is the great Turkish cemetery; a vast grove of old cypress trees flings a solemn shadow over this spot. The Turks never willingly disturb their

cemeteries, nor will they bury twice over in the same ground; and as they always plant trees round the graves of their friends, the cemeteries in Anatolia are very beautiful and picturesque. Especially is this the case in the valley of the Mæander. There, one may see in them trees many centuries old growing as nature permits.

The Meles flows in a deep bed along the edge of the Cemetery, and the floods of the past winter had carried away a large portion of the wall that faces the stream; but even thus early in the summer it was but a muddy, scanty brook. Beyond the Cemetery the line passes through a marshy tract, and here the trains always go slowly. A deep and slowly flowing brook forms the marsh. Its source, which is a warm spring under the hills to the right, is called by the Smyrniots "Diana's Bath." The soil round this source is fertile, but owing to malaria few country houses are built there. I had no opportunity of visiting it. The marsh, full of tall canes, is dangerous; not long before my arrival a gentleman of Smyrna, who had entered it to shoot ducks, miserably perished, smothered in the tenacious mud.

The plain through which we passed was in splendid cultivation, and many English trees thrive in this fertile district, which seems to yield the products both of a temperate and of a semi-tropical clime. I noticed the alder, willow, apple, pear, and blackberry. The olive trees

were extremely fine, but most remarkable was the colour of the poppies; seen in masses they appeared now of the deepest crimson, now of the most resplendent scarlet. Mixed with the rich blue and yellow of other flowers, and set upon a ground of greenest turf—for the sun has not yet scorched up the spring herbage—they display the tints of those brilliantly varied carpets which the Oriental workman weaves in such perfection.

Arrived at the terminus, a few minutes' walk brought us to my friend's hospitable house, where I was introduced to his family, and after a short rest we walked out to see the village. Bournabat is a large, straggling place, consisting mostly of country houses; abundant streams of water flow down every road; but the great beauty of Bournabat is its verdure. The gardens, mostly enclosed by high walls, are full of magnificent trees. The orange groves are very gardens of the Hesperides; ripe golden fruit hangs on the same tree side by side with the blossoms and green oranges of the present season; everything was bursting into bloom; the air was laden with fragrance, in which the scent of white acacia and orange blossom was predominant. From this deep and well watered soil the cypress towers to an astonishing height, in a tapering pyramid of dark green foliage.

Amongst the many beautiful gardens that I saw was one that had belonged to the late Mr. Whittal.

The Sultan when he came to Smyrna paid a visit to this place, and expressed great admiration of it. Certainly the trees are very beautiful; but can so much water and vegetation be good for health in this southern climate? Yet the residents at Bournabat make no complaint on that point.

The next garden I saw was that of Mr. E., an old resident of Smyrna, a British subject, but speaking only French. His garden, in which he takes great interest, is rich in rare plants and trees, but it has not been laid out many years. His house is very beautiful and fitted up in exquisite taste; while, a rare occurrence in the Levant, he possesses a magnificent library, of which one very interesting portion is a collection of all the travels made in the Levant, especially during the seventeenth and eighteenth centuries. He received us most courteously, and showed me several very rare and valuable books; but as he was about to leave next day for Europe, I had no opportunity for further examination.

The last house we visited was that of the Misses W. Here I was amused at the number and tameness of the swallows, which had built their nests in every corner of the portico and covered terrace.

And now, as day began to wane, a prospect opened enchanting to eyes that had for years gazed only on the flat, tame expanse of the Delta, or the dreary sand-dunes of Alexandria. The

plain, tilled like a garden, lay below; opposite spread the dense groves which mark the Springs of Bounarbashi. The distant city, and the port, with its mass of shipping, and beyond them the graceful mountains on the southern edge of the gulf, all blue and silver in the clear evening air, could be just distinguished.

Then as the sun declined, amid orange and crimson-burnished clouds, towards the west, the colours of the plain and mountains gradually altered: the bright gold on the ridges of Sipylus and Olympus changed to the tenderest rose-tint, to be succeeded shortly by the deepest, fullest purple; then, as evening still drew on, faint green, and grey prevailed—till, one by one, the stars struggled forth, like diamonds set in ultramarine, the cool land breeze began to sigh amidst the waving branches, and night, "*quæ colores abstrahit rebus*," veiled earth's beauties from our gaze.

Such was my first evening in this lovely land!

April 20th.—Returned to town and called upon the gentlemen who were to form our party. At Müller's Hotel I found a gentleman of Dresden, Mr. Seiff, who, like myself, was desirous of making a more extensive journey into the interior, but hitherto had been unable to find any one who could accompany him. We agreed to make the expedition together, and I was most fortunate in finding so pleasant a companion.

In the afternoon I paid a visit to Boujah. This

village has not the beautiful gardens of Bournabat, but it is higher in position, and, I should imagine, healthier. I called upon the missionaries of the Church Missionary Society, who had come out to their summer quarters. It was in this village that Lord Byron stayed whilst visiting Smyrna. The house he occupied is shown.

April 21st.—A very hot and oppressive day, the sun extremely powerful, and not a breath of wind. I spent the day with my kind friends at Bournabat. In the village is a pretty little chapel, built by the late Mr. Whittal; but owing to the heat the congregation was not numerous.

In a greenhouse belonging to one of the British merchants (Mr. P.) there was a number of the finest camellias I ever saw, planted in large tubs. They were from eight to twelve feet in height, and covered with hundreds (literally) of flowers, the beauty and variety of which were truly admirable! They had been purchased of the late Consul-General of France.

April 22nd.—Engaged in making preparations for a start next day. I sent a telegram to our friend at Aidin, begging him to find us an interpreter, and in about an hour and a half he replied that he had found one. Later in the day, a Greek of Smyrna, who spoke Italian and Turkish, came to offer his services, but I could not help laughing when he seriously told me that we should "require an armed escort when we left Aidin." Even had

we not already engaged an interpreter, this observation would have decided me against engaging him.

There is a very good German "Bier-haus" (Lohmann's) on the Marina. Here we met to make the final arrangements. Mr. S. and myself agreed to start on the morrow, so as to visit the ruins of Ephesus, and our friends were to join us at Aiasolouk on the day after.

My stay at Smyrna was so brief, and my time so fully occupied, that I was unable to visit the many objects of interest in the neighbourhood, and when we returned from the interior the heat was too great, and I myself too fatigued, for sight seeing.

CHAPTER II.

Smyrna and Aidin Railway—Aqueducts behind the Castle Hill—Plain of Boujah—Caravans—Plains of Anatolia—Malarious Fever—Cholera—Yourouk Shepherds—Kedji Kalesy—The Cayster—Greek Brigands—Manouli—Aiasolouk—Gateway—Mosque—Aqueduct—Storks—Changes in the Formation of the Plain of Ephesus—Instance from Pliny—Port of the Great Temple—Changes in the Position of the Old City—Hill of Prion—Street of Tombs—Wild Fennel—Magnesian Gate—Thermæ—Odeum—Theatre—Port of the City of Ephesus—Earthquake in the Reign of Tiberius—Great Gymnasium—Walls of the City and along the Ridge of Coressus—Monolithic Basin—Stadium—Site of the Temple of Diana—Its Double Pavement—Pausanias' Account of the Worship of Artemis—Changes in Name and Position of Ephesus—Great Quantity of Alluvium deposited by the Cayster—Harbour of the Old City ruined.

APRIL 23rd.—We left Smyrna for Aiasolouk. The railway passes round the base of Mount Pagus, through some deep cuttings in the volcanic rock, and enters the plain of Boujah. It crosses the Meles near the Great Cemetery, where, overshadowed by gloomy cypresses, sleep generations of Muslim dead. The deep ravine through which the stream runs is spanned by two fine aqueducts, both apparently in ruin,* although at the time of Dr. Chandler's

* I am told that both are still serviceable. The lower is one of the very few public works constructed by the Turks. It was built in 1674-5, together with the Bazaars and various other public buildings, by the Grand Vizier, Ahmet Kiuprili. To supply materials for these works, the City Wall and the Theatre (the scene of Polycarp's martyrdom) were demolished.

visit in 1764 the lower of the two supplied Smyrna with water. The Meles, almost dried up in summer, is subject in winter to sudden inundations, which cause great damage, and its water, muddy and unwholesome, hardly deserves the praise Pausanias bestows upon it, of being the finest stream the Smyrniots possess. Beyond Boujah, is the large village of Sedikeui, with a magnificent grove of cypresses near it. Here the plain, which is only in part under culture, begins to open, and its dark red soil is evidently very fertile. Patches of vineyard, broad fields of wheat, tracts of marsh land covered with rank vegetation, succeed each other. The slopes of the hills are grey with olive groves, on every side rise steep and lofty ranges of mountains, and the plain runs up into far-away nooks and corners amidst them, till in the extreme distance all blends together in the blue hazy atmosphere.

Long trains of laden camels passed continually on their way towards Smyrna. They moved slowly along in single file, often 200 to 300 (or more) in number, and each sub-division of these large caravans was headed by a donkey. The camel of Anatolia is a cross from the Bactrian breed, better adapted for the passage of mountains than the Egyptian camel. He is larger, and has long bushy hair down the front of the throat. At the village of Devlikeui, we were opposite Alaman Dagh (Mount Galesion), a finely-wooded mountain range,

and here the plain was covered with patches of poppies of the most brilliant crimson, mixed with bright yellow flowers. Indeed, everywhere the colour of the flowers is most brilliant. At Khiās, for instance, was a large pond, covered with tall flags, that presented a mass of the richest yellow.

The plains in this part of Anatolia seem, at some remote age, to have formed the bottoms of lakes; for many miles together they are perfectly level, and the mountains rise abruptly from them, as if their soil had been deposited gradually. Though not half of the land is cultivated, this rich district might become, under better auspices, a perfect garden, such as no doubt it once was.

Already the heat is intense, and the plain being quite bare of trees, the flocks were lying under the shelter of huge sheds; in one of these hung the shepherd's rough felt overcoat (kěpěněk), thick as a board and proof against wind and weather.

Near Tourbali, the station for Baidir, groves of fine oak and ash cover the plain, and there is a beautiful view of the western portion of Mount Messogis, over which passed the old caravan road, from Smyrna to Aidin.

Here one of the Englishmen employed on the railway entered our carriage. He told us that thirteen or fourteen years before, malarious fever was very prevalent in that neighbourhood, but that it had now much diminished, owing to the great spread of cultivation. It was always most virulent

when land was first ploughed up, but though weakening, it was not usually very fatal. (Upon this point, however, I have heard a different opinion.) At the Azizieh station, where he lived, a place some 1,400 feet above the sea level and very healthy, cholera had appeared in 1866 and had proved most fatal. Eighteen of the English employés had died. It is true many of them were not of sober habits, but the disease was equally fatal to the Greeks, who were a temperate race. No local reason could be assigned for the appearance of the epidemic; the village was clean, the houses well kept and not crowded, and both air and water seemed perfectly pure; but a case of contagion was established. A Turk, residing at Azizieh, had bought in Scala Nova the coat of a man who had died of cholera; on his return home he also sickened and died. The Aga of Azizieh caused the man's clothing to be burnt, but this had not prevented the spread of the disease.

On our inquiring if any antiquities had been discovered here, he said that while engaged in making a cutting near Tourbali he had found a large building, several feet underground, with a fine gateway, over which was a long Greek inscription in perfect preservation, but he could not say if the latter had been saved. This may have been an inn or a guard-house on the road between Smyrna and Ephesus.

On all sides were large herds of cattle and flocks

of sheep and goats, the property of the Yourouk* shepherds. These men come down into the plains for pasturage in the spring, but in the rainy season they are obliged to withdraw from the lowlands, in consequence of the inundation of the rivers, which turns all these plains into marshes. During the hot months they live in the mountains, as the plains become most unhealthy after the end of May.

The Yourouks seem to be one of the original races of the land, not of Turkish descent, although speaking the Turkish language. They are physically a fine race, generally well disposed and hospitable, professedly Muslim in religion, but, like the Bedouins, somewhat lax in their practice, and not supposed to be very orthodox in their belief. At intervals along the line were groups of their black goat's-hair tents, and many of their burial-places—strange, solitary little spots, each grave marked by a lichen-covered stone, but with no further record or memorial of the dead. The railway here passes under the stupendous rock-precipices of Alaman Dagħ (Mount Galesion). High above, on a precipitous peak of the mountain, stands the Kedji Kalesy (Goat's Fort), supposed to have been one of the ancient Persian watch-towers. The railroad passes close under it, and alongside the rapid and turbid stream of the Cayster, now much swollen by the late rains. After crossing the

* From the Turkish "yurumek," to march, or walk.



VIEW FROM THE CASTLE HILL, AIASOLOUK, SHOWING THE EXCAVATIONS ON THE SITE OF THE TEMPLE OF DIANA.
PRION AND CORESSUS IN THE DISTANCE.

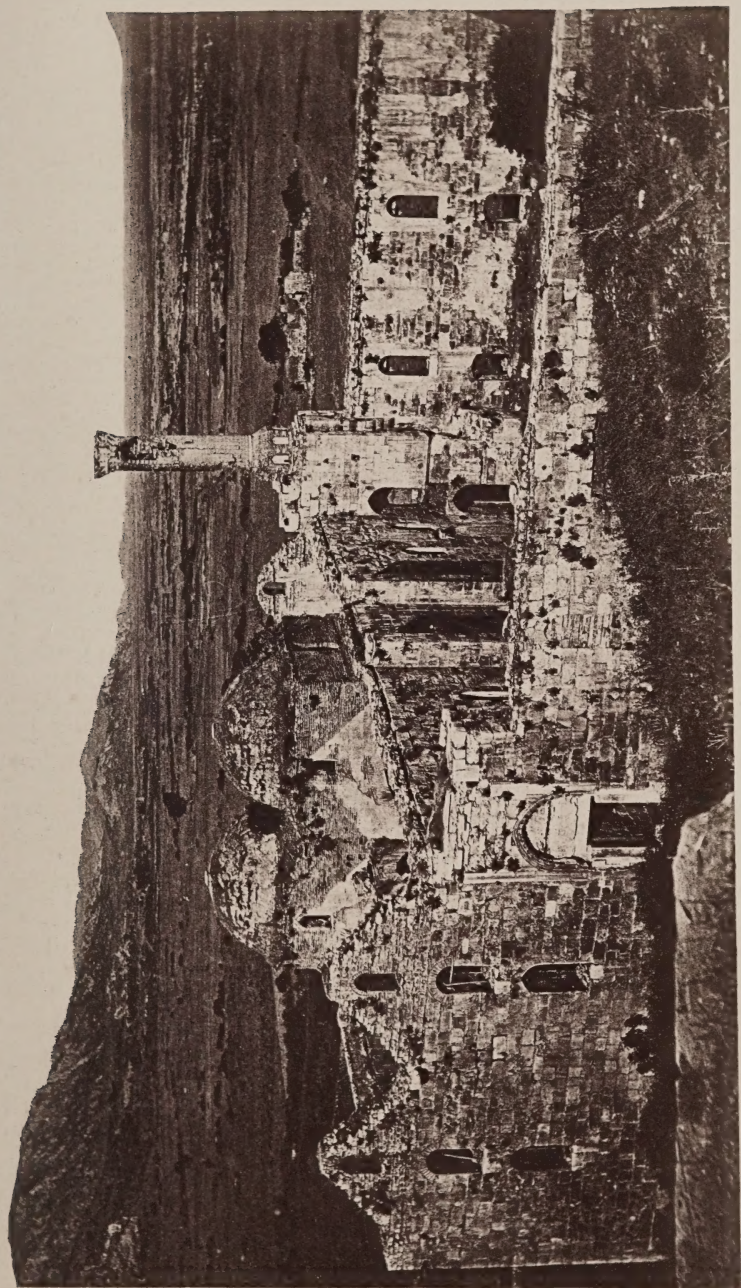
river we saw on the left a fine old bridge of four arches; the sea was on our right, about five miles distant, and a wide, marshy plain bordered the river. The pools were full of beautiful water-lilies, and high above us in the air flocks of vultures and eagles soared and wheeled.

Any of the waste land we had passed through may be rented of the Turkish Government on condition of paying a tenth of the produce. But even these easy terms do not seem to attract cultivators.

In this district brigandage had for the moment been entirely suppressed. About two years ago a band of seven Greek brigands from the islands, with their chief, Manouli, were killed by the Turkish troops, after a desperate resistance, and their heads sent to Smyrna.

At mid-day the train arrived at Aiasolouk. The restaurant at the station is kept by an Englishman. After engaging horses and a guide from him, we started to explore the ruins. The Turkish village of Aiasolouk is on the sides and round the base of a rocky hill, resembling the hill of Ephesus (Prion), but inferior in height. It seems to have been built entirely of materials from Ephesus, and was a place of some importance under the Seljook rulers of this country (about A.D. 1300). It contained neither theatre, stadium, nor temple. The fort on the summit of the hill resembles the fort of Smyrna, but contains nothing of any interest. It is surrounded by heaps of stones and pieces of

marble. A line of wall once encompassed the crown of the hill, and in this is the Great Gateway. Materials of every kind have been employed in it *pêle mêle*—blocks of marble and limestone, fragments of columns, architraves, friezes, bases, &c., built in as each came to hand. Many fragments of inscriptions, some in good condition, are inserted in the masonry. Some of the antique sculptures above the Gateway, mentioned by Dr. Chandler, were removed some years ago, but there are still several bas-reliefs in various parts of the Gateway and buttresses, principally taken from sarcophagi, and of a declining style of art. Masses of brickwork lower down the hill perhaps mark the site of Justinian's Church of St. John. The Mosque, though now disused and in ruin, is still very interesting. Its west front, facing the hill of Ephesus, is of polished blocks of white marble. These, without doubt, were brought from the ruins of Diana's Temple, the site of which, as discovered by Mr. Wood, is near the foot of the hill, and at no great distance. The rest of the building is of limestone. The roof, surmounted by two cupolas, is supported by four large monolithic columns of granite—brought, as Mr. Wood thinks, from the Great Gymnasium near the City Port—and many smaller granite columns lie within the court of the Mosque. Round the doors and windows fine arabesques and sentences from the Koran are carved in the pure white marble. Round the interior of the court a



THE MOSQUE OF SULTAN SELIM, AIASOLOUK, FROM THE EAST, AND THE PLAIN OF THE CAYSTER.

marble portico once stood, and in the centre the usual basin for ablution before prayer; but the whole is much overgrown with bushes and vegetation.

The Aqueduct, which enters the plain from the hills on the north-east, is constructed of marble blocks from Ephesus. It consists of huge square piers, surmounted by heavy arches of brick. The materials of the piers are of the strangest description—cornices, columns, bases, capitals, plain and inscribed blocks, all built in together at random.

Many of the arches have fallen, and on the top of nearly every pier, and in most of the trees around, storks have built their nests.

The gentleness of the Osmanlis to animals—so different from the Arabs—is an amiable feature in their character; amongst them the traveller never sees the shocking sights which so often excite his disgust in Egypt—and perhaps of all animals the stork is their favourite. His tameness is very remarkable; often I have approached within twenty paces of these birds, and they have shown no sign of fear, but simply stalked off in the most leisurely way a few yards, and then turned to look at me. It was apparently the breeding season, and one of the birds was always on the nest; the other either stood near, resting motionless on one leg, or heavily flying, brought food for his mate; each time he returned to the nest, both birds threw back their heads upon their backs and made a loud clapping with their beaks.

We rode as far as the hill (Pactyas) behind Aiasolouk whence the Aqueduct emerges. A small brook descends from the hills close by, and this perhaps was the chief source of supply; but no water now flows from it towards the Aqueduct.

From the foot of the hill of Aiasolouk the marshy plain of the Cayster extends without interruption to the sea. On the north the offsets of Galesus bound it, and on the south the long ridge of Coressus. Immediately in front and projecting into the plain is the hill of Prion—the site of ancient Ephesus. As seen from a distance it appears nearly circular in shape, of no great elevation, and with rocky and precipitous sides. A deep ravine separates it on the south from Coressus.

The whole plain seems to have been once a great inlet of the sea which has been gradually filled up by the alluvial deposit of the Cayster. This is in some places fully twenty feet in depth, and even more on the site of the Great Temple. The same process has been going on for ages along the coast line of Anatolia, and especially at the mouths of the Hermus, Cayster, and Mæander. Pliny (ii. 29) mentions the vast quantity of silt brought down by the Cayster and its many tributaries, and says that even in his own time an island at the mouth of the river, called Syrie, had been joined to the mainland in consequence. He also states that anciently—(perhaps at the time when the Ionian

settlers under Androclus arrived)—the sea extended past the north side of Prion up to the very foot of the Great Temple. Even till the decline of the city and shrine, an elaborate system of canals and basins continued to maintain the communication between the Temple and the sea.

It was upon the west and north-west sides of Prion that the Ephesus of the victorious Ionians was established, and this continued to be the site of the city, until the powerful kings of Lydia forced the citizens to quit the height of Prion and settle in the level ground around the Temple. From the reign of Cræsus to the partition of Alexander's Empire, Ephesus consisted of the Temple and the city which thus grew up around it; but Lysimachus compelled the citizens to return to the former site, and to this era belongs the construction of the Theatre, the Stadium, and the long wall which, passing along the ridge of Coressus, is connected at either extremity with the walls upon the top and round the sides of Prion. The limited time at our command did not permit us to examine the whole surface of the hill; but we visited some of the vast marble quarries with which its sides are honey-combed, and from which the materials for the city and Temple were hewn. One of the largest is the scene of the legend of the "Seven Sleepers." Vitruvius gives an account of the discovery of marble on a mountain, by the shepherd Pixodarus, but without mentioning the name of the mountain.

In almost every direction traces of buildings and foundations of walls are to be seen.

A street bordered with tombs and sarcophagi passed round the east and north-east sides of the base of the hill. Much of this street has been excavated by Mr. Wood, and a number of inscriptions, some very perfect, have been discovered. This street is considerably above the general level of the plain, and along it ran the famous portico of Damianus, of which remains continually occur. Never in any place have I seen such rank vegetation. The site of the old city was entirely overgrown with wild fennel; the sides of Prion were covered with its bright yellow flowers, and stalks of it as thick as the wrist often rose higher than our heads as we sat on horseback.

At the south-east portion of the hill, we entered the ravine between Prion and Coressus. The street of tombs here turns sharply to the right, and passes through the Magnesian Gate; another road from the east, bordered like the former with tombs and sarcophagi, also enters the gate here. The gate itself seems to have been blocked up at some time, either wholly or in part, with masonry. To the right of it, and lying a little back from the road, are the ruins of the Thermæ, a huge building of solid and heavy construction, but not beautiful; beyond this the ravine opens to its greatest width. Most of the private houses of the city seem to have been built on the north slope of Coressus facing

Prion; their foundations may be traced over all this space; the public buildings of the city stood along the bottom of the ravine.

A little past the Thermæ, on the right, is the Odeum—which must have been a very beautiful building—constructed of extremely white and fine-grained marble. Many of the rows of seats still remain *in situ*, and amid the heap of broken columns and marble fragments, are a few pieces of sculpture, and many columns of finely-polished red and grey granite.

Between the Odeum and the City Gate is a large basilica; and two round monuments, probably funereal, to the left of the path and nearer Coressus. Beyond the Odeum are ruins of public buildings on every side. Then at the south-west entrance of the ravine, and just as the path turns to the right, are the ruins of the Gymnasium; of this all that remains are fragments of its huge walls, once covered with plaques of marble, as appears from the apertures pierced to receive the fastenings of the slabs.

The ruins of the Temple of Claudius lie close to the Gymnasium. At last, on the west side of the hill, we came to the famous Theatre. It is of immense size—nearly 500 feet in exterior diameter (Wood),* and the rows of seats rise against the side

* Mr. Cockerell (Leake's "Asia Minor") makes it 660 feet—a discrepancy too great to reconcile. Herr Adler (*vide* Prof. Curtius' "Beiträge zur topographie Klein Asiens") makes it "over 200 mètres." It is strange their estimates should differ so greatly.

of the hill at a somewhat steep angle far above; but from their ruinous condition it is not possible to ascertain their number.

The substructions of the scena still remain comparatively entire, but it is not possible to penetrate far into the vaults below the proscenium, owing to the fallen blocks and rubbish. A large porticus seems to have been attached to it. Part of the scena is still erect, but most of it has fallen; some of the marble columns still stand in their places, but broken off; they are of a fine mottled marble, red and greenish in colour. All the statuary, bas-reliefs, &c., appear to have been carefully demolished, but much must still exist, buried under the vast heap of ruin which covers the orchestra and proscenium. Fragments of inscriptions lie about. Near the entrance the following was rudely scratched upon a column:—

εὐσεβῶν βασιλέων

ἡ πόλις τῆς

†

It is not easy to account for the utter and confused ruin presented by the Odeum and Theatre. Blocks and broken columns, portions of the edifice the most dissimilar, are mixed in one promiscuous heap. War and fire, but above all earthquakes, have been the causes of this destruction. For many centuries these buildings have been quarries, from which successive generations have drawn materials for their grandest edifices, and an abundance still



LAODICEA. REMAINS OF THE GYMNASIUM, OF THE STADIUM, AND THE PETRIFIED AQUEDUCTS ON THE RIGHT.

remains! But we searched in vain for a perfect inscription, or an unbroken piece of statuary! It would be difficult to imagine a more utter destruction! The view from the Theatre towards the west is very grand; the plain extends for many miles in an unbroken level towards the sea, but all lonely and uncultivated or covered with thick marsh vegetation; on either side the graceful outlines of the mountains form a background superior to any scene painting!

The wide space extending from the west foot of Prion to the edge of the marsh is full of vast ruins, whose construction dates from the first and second centuries of our era. According to the opinion of Herr Adler the sea once covered all this space, so that the City Port was at one time close under the Great Theatre. But the terrible earthquake, which in the third year of Tiberius destroyed twelve great cities* of Asia Minor, probably caused the sea to retire, so that all this wide space was left dry, and, during the reigns of Tiberius and Claudius, was used as a site for the great public buildings, whose ruins still encumber it. Amongst them are the

* Tacit. Ann. ii. 47. The historian does not mention Ephesus especially amongst the cities which suffered by this calamity. But it must have been a fearful visitation. "It happened in the night time. Vast mountains sank down—tracts of ground hitherto level were lifted up into heights—the earth clave—eruptions of fire burst forth," &c.

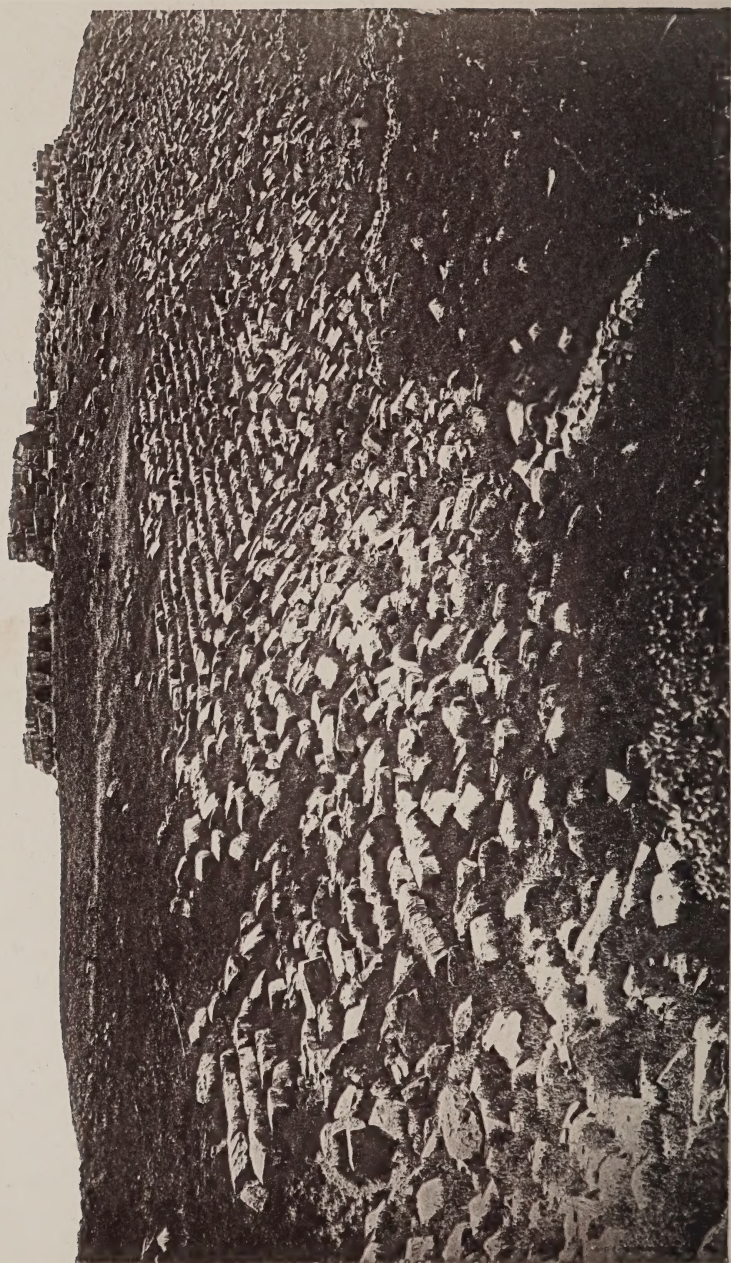
The west coast of Anatolia has been always subject to earthquakes. But see a curious statement (Tacit. Ann. iv. 55) by the citizens of Halicarnassus, that for 1,200 (!) years past no earthquake had troubled them: Pergamus in like manner.

Forum, immediately in front of the Theatre, and a little further to the north-west the very extensive ruins of the Great Gymnasium. This was erected on substructions of huge arched vaults. The walls are of rough marble blocks, the roofing of solid brick-vaulted arches, after the Roman style. The roofing of the central hall was supported by a number of granite columns of colossal size; four of these now stand in the Mosque of Aiasolouk. In general style and massiveness this building resembles the baths of Caracalla at Rome.

Beyond it are the massy walls of the town, skirting the harbour, and running northwards, and eastwards along the north side of Prion.

The port, once connected with the sea by a canal, is now a morass, thickly overgrown with canes and marsh plants. The whole circuit of the harbour on the city side seems to have been surrounded by strong walls; another wall connected these with the fort at the west extremity of Coressus (erroneously called St. Paul's prison), and from this may be traced the wall of Lysimachus (or perhaps of a yet earlier builder), running along the ridge of Coressus, and descending its eastern slope, opposite the Magnesian Gate, the whole forming a vast circuit of strong defences.

To the north of the Theatre is a fine monolithic basin (erroneously called the Baptistry of St. John). It is of a dull, reddish marble, about fifteen feet in diameter. It may have been the fountain of



LAODICEA—GENERAL VIEW OVER THE STADIUM.

one of the public places in the city, and afterwards used as a baptismal font. At the Convent of Bel Paese, in Cyprus, is a magnificent monolithic fountain of the age of Trajan, which was used throughout the middle ages as a baptismal font. The same may have happened to this Ephesian basin.

At the north-west corner of Prion is the Stadium, like the Theatre, the work of Lysimachus. It is about 850 feet* in length. Its north side rests upon vast arches, its south side is hollowed from the hill, but nearly all its rows of seats have been removed. A little beyond the Stadium, to the east, is a long range of immense arched vaults of Roman work, either the substructions of some building that has perished, or, perhaps, public granaries, stores, &c., which may have been connected with the canal that led to the Temple.

Beyond these another street of tombs, similar to that on the east side, borders the base of the hill.

The site of the old city is very grand and beautiful, and it is of vast extent, although the air is so clear that distances which are really great *seem* small. Of this we had constant experience in the course of our journey. But Ephesus is now a

* This is the measurement kindly communicated by Mr. Wood. Chandler made it 687 feet. He may, perhaps, have transposed the first two figures in his note-book. Adler makes it 229½ mètres (about 755 feet).—*Vide* Professor Curtius' "Beiträge zur topographie Klein Asiens."

very nest of fever and malaria, lonely, waste, and dangerous. Its magnificent ruins, the very mass of fine white and coloured marbles still remaining after so much spoliation, attest its former grandeur; but now only a few poverty-stricken peasants cultivate a patch here and there over its buried palaces and temples.

We had been advised to avoid exposure to the night air, and therefore retired early. Our host was very attentive, and we were tolerably comfortable.

April 24th.—We called upon Mr. Wood. He could not show us the marbles last excavated, as his assistant was absent with the key of the magazine.

We examined his plan of the ruins. He thought that the central hill was Coressus, and not Prion—partly on account of the name,* for the central hill is rounded, the other serrated (*πρίω*, “to saw”), and he had also found in the Great Theatre an inscription, stating that certain images dedicated to Artemis were taken from the Great Temple, carried round the Coressian hill, and replaced in the Temple, and this would most naturally be the central hill. He thought that a very large

* But the real name of the central hill is uncertain. It is called indiscriminately, Pion, Preon, or Prion; so that no valid argument can be founded on the meaning of its name. Pausanias constantly names it Pion, but in various inscriptions it is called Prēon (*Πρηνών*). The former name may have been given on account of the fertility of its soil; the latter, from its position, as a hill projecting into the plain.



THE CASTLE AND MOSQUE OF AIASOLOUK, FROM THE STADIUM OF EPHEBUS. MOUNT GALLIESION IN THE DISTANCE.
THE SITE OF THE TEMPLE OF DIANA IS ON THE PLAIN, NEAR THE FOOT OF THE CASTLE HILL.

portion of the old city was built on the northern slope of the other hill. Indeed, both this and the slopes of all the mountains round are full of foundations of houses and remains of buildings. He considered the most remarkable remains to be those of the old Greek wall which ran up the side and along the ridge of (his) Prion, enclosing the fort to the west (St. Paul's prison). This wall, he thought, was of old Greek work, earlier than the age of Lysimachus. It extended to the harbour at the south-west corner of the city, and he had traced it to the gate near the Stadium, and onward to the Magnesian Gate. The Temple had two pavements, the upper supported by massy columns, thus forming a crypt, from ten to twelve feet high, which might be employed for the false miracles, oracles, &c., for which the Temple was famed. This upper pavement of finely-wrought marble slabs, about two feet thick, has quite disappeared; the lower pavement, of good work, but of irregular blocks of marble, still remains. The bases of many of the columns, and even one of the columns itself, had been discovered *in situ*. We visited the site of the Great Temple. Very large excavations had been made, more than twenty feet deep, and the lower pavement had been laid bare; but the late heavy rains had covered all with water, and very little could then be seen.

To Mr. Wood belongs the fame of having at length discovered the site of this famous edifice,

which was, as the ancient geographers describe it, distinct but not remote from the city. Its spoils, no doubt, were the earliest removed to Constantinople, for the erection of Justinian's famous church, "St. Sophia," and when the polished marble blocks of which it was built, and its magnificent sculptures and columns—the work of Scopas and his pupils—had been removed, its foundations were gradually covered by the silt of the muddy Cayster, and so left undisturbed for centuries, till the researches of modern times brought them again to light. The following is the account of Pausanias (vii. cap. 11) concerning the worship of Diana:—

"The worship of the Ephesian Artemis existed there long before the Ionians settled in that country, and expelled or conquered the Carians. Pindar says the worship was instituted by the Amazons, when warring against Theseus and the Athenians, but that Crēsos, or Corēsos, an autochthon, and Ephesus, son of the river god Cayster, founded the Temple, and from the latter came the name of the city. The inhabitants of that district were Leleges of Carian race, and, in still greater number, Lydians.

"Other races, and also the Amazons, settled round this Temple, which was reputed to be very sacred. Androclus, son of Codrus, led the Ionians to Ephesus, and drove out the Leleges and Lydians, but did not harm those who dwelt round the Temple. Androclus was slain in war against

the Carians, and was buried at Ephesus, and his tomb still existed in the time of Pausanias, by the side of the road which leads from the Temple of Diana, past the Temple of Olympian Jupiter, to the Magnesian Gate. This monument was the figure of an armed man. His descendants continued to possess hereditary honours under the Emperor Tiberius. They had the title of 'king,' wore purple, and carried a sceptre, had precedence at the games, and various other honours."

Pliny (ii. 29) mentions that the city had been called by many names before it took its final title. At the time of the Trojan war, Alopes—then Ortygia and Morges, then Smyrna Trachœa, &c., &c. Strabo (xiv. 1) says that Prion was anciently called Lepre Acte, and the slope between it and Coressus—Opistholepria, "the back of Lepre." The city of Androclus only included part of Prion and the ground near the fountain "Hypelœus"—otherwise called Callipia or Halitœa. This is described by Hamilton as a beautiful little spring in the low dry ground at the north of the marsh, not far therefore from the monolith fountain and the southwest end of the Stadium. The city of Androclus gradually spread over Mount Prion, but in later times the hill became partially deserted, owing to the vicinity of the Temple, and a new city arose in the plain near the Temple. This continued till the time of Alexander the Great; but Lysimachus forced the citizens to remove to the slope of

Coressus, by taking advantage of a heavy rain and stopping up the water courses so as to flood the low ground, and they were then glad to remove. When Ephesus began to decline, the city of Lysimachus was in its turn deserted, and an inner wall was built from the wall on Mount Prion past the Theatre to the port. (This may be the heavy brick wall to the west of the Theatre and near the morass.) It is likely that even this diminished area proved too large to be secure, and that the port being changed into a morass would become unhealthy, and therefore the citizens finally removed to Aiasolouk.

To the age which witnessed this removal we must attribute the erection of the Aqueduct, Gateway, &c., &c. Strabo gives an account of the way in which the port of Ephesus was ruined. It had always been shallow, and Attalus Philadelphus, King of Pergamus (B.C. 159-138), and his engineers supposed that by narrowing the mouth of the Cayster the force of the current would carry off the deposit of mud. Accordingly the work was executed, and portions of the embankment wall still remain. But the event was quite opposite to their expectations, for the silt being retained in the port and not carried off by the floods of the river and by the ebb and flow of the sea, rendered the harbour shallow, even to its entrance. Yet the great natural advantages of Ephesus enabled it to bear even this misfortune, and it was still in

Strabo's time (B.C. 54—A.D. 24) the greatest emporium of all Asia within Mount Taurus.

After the death of Lysimachus (B.C. 281) Ephesus and nearly all the south of Asia Minor fell under the power of the Greek kings of Syria. It was here the exiled Hannibal lived, until the ruin of Antiochus the Great forced him to seek another asylum. Here, also, took place the famous interview between Hannibal and his conqueror, Scipio Africanus (Liv. xxv. 14). After the defeats of Thermopylæ and Magnesia, Antiochus was obliged to surrender all Asia within Mount Taurus, and the Roman Senate then bestowed Ephesus on their faithful ally Eumenes, King of Pergamus.

On the extinction of the Pergamean line of kings it was made a province (B.C. 133). That the Romans did not rule their Asiatic subjects either mildly or justly is evident from the conduct of most of the Asiatic cities during the war with Mithridates. Impelled partly by the threats and promises of Mithridates, but chiefly by hatred of the Romans, they rose in arms, and in a single day slaughtered all of Roman or Italian blood who were settled in Asia (B.C. 88). Appian ("De Bello Mithr." xx.-xxi.) gives some shocking details of this tragedy, which recalls to mind similar events in more modern times. Eighty thousand persons are said to have perished in this fearful massacre!

The Temple of Diana—though professedly an inviolable asylum—did not save the unfortunate

Romans who fled thither, for the Ephesians tore the suppliants from the very statues of the goddess and put them to death.

Amongst the celebrated citizens of Ephesus were the painters Parrasius and Apelles.

A list of the Christian bishops of Ephesus is given in the "Oriens Christianus." It commences with Timothy and St. John and ends in the year 1721. The number of names given is seventy.

CHAPTER III.

Dr. Richard Chandler's Account of the Temple of the Ephesian Artemis as described by the Ancient Authorities.

DR. RICHARD CHANDLER in his "Voyage in Asia Minor," in 1764, has compiled nearly all that can be found in the ancient writers concerning the famous Temple of the Ephesian Artemis. His account is as follows:—

"We would close our account of Ephesus with the preceding chapter, but the curious reader will ask, what is become of the renowned Temple of Diana? Can a wonder of the world be vanished like a phantom, without leaving a trace behind? We would gladly give a satisfactory answer to such queries; but to our great regret, we searched for the site of this fabric to as little purpose as the travellers who have preceded us.

"The worship of the great goddess Diana had been established at Ephesus in a remote age. The Amazons, it is related, sacrificed to her there on their way to Attica in the time of Theseus, and some writers affirmed, the image was first set up by them under a tree. The vulgar afterwards believed it fell down from Jupiter. It was never changed, though the Temple had been restored seven times.

The idol, than which none has been ever more splendidly enshrined, was of a middling size and of very great antiquity, as was evident from the fashion, it having the feet closed. It was of wood which some had pronounced cedar and others ebony. Mutianus, a noble Roman, who was the third time consul in the year of our Lord seventy-five, affirmed from his own observation that it was vine, and had many holes filled with nard to nourish and moisten it, and to preserve the cement.* It was gorgeously apparelled, the vest embroidered with emblems and symbolical devices, and to prevent its tottering, a bar of metal—it is likely of gold—was placed under each hand. A veil or curtain which was drawn up from the floor to the ceiling hid it from view, except when service was performing in the Temple.

“The priests of the goddess were eunuchs, and exceedingly respected by the people. The old institutions required that virgins should assist them in their office, but in process of time, these, as Strabo has remarked, were not all observed. The titles of some of the inferior ministers are perhaps recorded on the marble which we found near the entrance of the valley: the sacred herald, the incenser, the player on the flute at the libations, and the holy trumpeter. It may be imagined that many stories of the power and interposition of the goddess were current and believed in Ephesus.

* Pliny.

“The most striking evidence of the reality of her existence and of her regard for her suppliants was probably furnished by her supposed manifestation of herself in visions. In the history of Massiliæ,* now Marseilles, it is related that she was seen by Aristarche, a lady of high rank, while sleeping, and that she commanded her to accompany the Greek adventurers by whom that city was founded.

“Metagenes,† one of the architects of her Temple at Ephesus, had invented a method of raising the vast stones to the necessary height, but it did not succeed so well as was expected with a marble of prodigious size, designed to be placed over the doorway. He was excessively troubled, and weary of ruminating fell asleep, when he beheld the goddess, who bade him be comforted; she had been his friend. The next day the stone was found to have settled, apparently from its own weight, as he wished.

“Near the path after passing the Aqueduct at Aiasalúck, in our way from Smyrna, we met with a curious memorial of the importance of the goddess, and of the respect paid to her. It is a decree of the Ephesians inscribed on a slab of white marble, and may be thus translated:—‘To the Ephesian Diana. Inasmuch as it is notorious, that not only among the Ephesians, but also everywhere among the Greek nations temples are consecrated to her,

* Strabo, p. 179.

† Pliny.

and sacred portions ; and that she is set up, and has an altar dedicated to her, on account of her plain manifestations of herself ; and that besides the greatest token of the veneration paid her, a month is called after her name ; by us Artemision, by the Macedonians and other Greek nations Artemisiōn, in which general assemblies and hieromenia are celebrated, but not in the holy city, the nurse of its own, the Ephesian goddess: the people of Ephesus, deeming it proper that the whole month called by her name be sacred, and set apart to the goddess, have determined by this decree that the observation of it by them be altered. Therefore it is enacted, that in the whole month Artemision, the days be holy, and that nothing be attended to on them but the yearly feastings, and the Artemisiac panegyris and the hieromenia ; the entire month being sacred to the goddess, for from this improvement in her worship our city shall receive additional lustre and be permanent in its prosperity for ever.'

"The person who obtained this decree appointed games for the month, augmented the prizes of the contenders, and erected statues of those who conquered.

"His name is not preserved ; but he was probably a Roman, as his kinsman who provided this record was named Lucius Phænius Faustus. The feast of Diana was resorted to yearly by the Ionians with their families.

"A people convinced that the self-manifestations

of the deity before mentioned were real, could not easily be turned to a religion which did not pretend to a similar or equal intercourse with its divinity.

“And this, perhaps, is the true reason why, in the early ages of Christianity, besides the miraculous agency of the spirit in prophetic fits of ecstasy, a belief of supernatural interposition by the Panagia, or Virgin Mary,* and by saints appearing in daily or nightly visions, was encouraged and inculcated. It helped by its currency to procure and confirm the credulous votary, to prevent or refute the cavil of the heathen, to exalt the new religion, and to deprive the established of its ideal superiority. The superstitions derived on the Greek Church from this source in a remote period, and still continuing to flourish in it, would principally impede the progress of any who should endeavour to convert its members to the nakedness of reformed Christianity.

“‘Great is the Panagia,’ would be the general cry; and her self-manifestations, like those of Diana anciently, would even now be attested by many a reputable witness. By what arguments shall a people, filled with affectionate regard for her, and feeling complacency from their conviction of her attention to them, and of her power, be prevailed on to accept our rational Protestantism

* See an instance in the year 408.—*Sozomen* vii. 5.

in exchange for their fancied but satisfactory revelations?

“The reputation and the riches of their Diana had made the Ephesians desirous to provide for her a magnificent temple. The fortunate discovery of marble in Mount Prion gave them new vigour.

“Mount Pion, or Prion, is among the curiosities of Ionia enumerated by Pausanias. It has served as an inexhaustible magazine of marble, and contributed largely to the magnificence of the city. Its bowels are excavated. The Ephesians, it is related, when they first resolved to provide an edifice worthy of their Diana, were met to agree on importing materials. The quarries then in use were remote, and the expense it was foreseen would be prodigious.

“At this time a shepherd happened to be feeding his flock on the mountain, and two rams fighting, one of them missed his antagonist, and striking the rock with his horn, broke off a crust of very white marble. He ran into the city with this specimen, which was received with excess of joy. He was highly honoured for his accidental discovery, and finally canonised, the Ephesians changing his name from Pyxodorus to Evangelus, ‘the good messenger,’ and enjoining their chief magistrate, under a penalty, to visit the spot and to sacrifice to him monthly, which custom continued in the age of Augustus Cæsar.*

* Vitruvius, lib. x. c. 7.

“The cities of Asia, so general was the esteem for the goddess, contributed largely, and Crœsus was at the expense of many of the columns. The spot chosen for the building was a marsh, as most likely to preserve the structure free from gaps, and uninjured by earthquakes. The foundation was made with charcoal rammed, and with fleeces. (?) The souterrain consumed immense quantities of marble. The edifice was exalted on a basement with ten steps. The architects Ctesiphon of Crete, and Metagenes his son, were likewise authors of a treatise on the fabric. Demetrius, a servant of Diana, and Peonius, an Ephesian, were said to have completed this work, which was 220 years about.

“The distance between the site of the Temple and the quarries did not exceed 8,000 feet, and no rising intervened, but the whole space was level plain. Ctesiphon invented a curious machine, of which a description is preserved, for transporting the shafts of the columns, fearing if a carriage were laden with a stone so ponderous as each was, the wheels would sink deep into the soil.

“Metagenes adopted his contrivance to convey the architraves. These were so bulky that the raising of any one of them to its place appeared a miracle. It was done by forming a gentle ascent higher than the columns, of baskets filled with sand, emptying those beneath when the mass was arrived, and thus letting it gradually down upon

the capitals. By this method the prodigious stone formerly mentioned was inserted over the doorway.

“This Temple, which Xerxes spared, was set on fire by Herostratus (on the same night in which Alexander the Great was born, October 13th-14th, B.C. 356), but the votaries of Diana proved so extravagant in their zeal that she was a gainer by his exploit. A new and more glorious fabric was begun, and Alexander the Great, arriving at Ephesus, wished to inscribe it as the dedicator, and was willing for that gratification to defray the whole expense, but the Ephesians declined accepting this magnificent offer.

“The architect then employed was the famous projector* who proposed the forming Mount Athos, when he had finished, into a statue of this king.

“The Temple now erected was reckoned the first in Ionia for magnitude and riches. It was 420† feet long, and 220 broad. Of the columns, which were sixty feet high, 127 were donations from kings. Thirty-six were carved, and one of them perhaps as a model, by Scopas. The order was Ionic, and it had eight‡ columns in front. The folding doors or gates had been continued

* This was Cheiocrates, who also was the engineer and planner of Alexandria, in Egypt.

† Twenty-five. (Mr. Revett.)

‡ If the Temple was 220 feet broad, and the columns were sixty feet high, it must have had twelve columns in front, for then the pieces of the architrave from centre to centre of the columns would be nineteen feet long, and that in the centre intercolumniation twenty-

four years in glue, and were made of cypress wood, which had been treasured up for four generations, highly polished. These were found by Mutianus, as fresh and as beautiful 400 years after, as when new. The ceiling was of cedar, and the steps for ascending the roof, of a single stem of a vine, which witnessed the durable nature of that wood. The whole altar was in a manner full of the works of Praxiteles. The offerings were inestimable, and among them was a picture by Apelles, representing Alexander armed with thunder, for which he was paid twenty talents of gold. The structure was so wonderfully great in its composition and so magnificently adorned, it appeared the work of beings more than human. The Sun, it is affirmed, beheld in his course no object of superior excellence or worthier of admiration. The Temple of Diana had the privilege of an asylum or sanctuary before the time of Alexander, but he extended it to a stadium, or half a quarter of a mile. Afterwards Mithridates shot an arrow from the Angle of the Pediment, and his boundary exceeded the stadium, but not much. Mark Antony, coming near him, enlarged it so as

three feet in length, in order to extend the breadth of the edifice to 220 feet. The distance of nineteen feet from centre to centre of column will exactly answer to 425 feet, the length of the Temple, supposing the columns to be twenty-three in number and their diameter seven feet. (Note by Mr. Revett, Dr. Chandler's companion on his journey.)

to comprehend a portion of the city, but that concession proving inconvenient and dangerous was annulled by Augustus Cæsar.

“We have mentioned before, that the distance of the Temple from the quarries did not exceed 8,000 feet, and that the whole way was entirely level. From the detail now given, it appears that the Temple was distinct from the present city, and the distance may be inferred, for Mark Antony allowing the sanctuary to reach somewhat more than a stadium from it, a part of the city was comprised within those limits. It was, moreover, *without* the Magnesian Gate, which, I should suppose, was that next Aiasalúck; and, in the second century, was joined to the city by Damianus, a Sophist, who continued the way down to it through the Magnesian Gate, by erecting a stoa, or portico of marble, a stadium or 625 feet in length, which expensive work was inscribed with the name of his wife and intended to prevent the absence of the ministers when it rained. He likewise dedicated a banqueting-room in the Temple, as remarkable for its dimensions as its beauty. It was adorned with Phrygian marble, such as had never been cut in the quarries before.*

“The extreme sanctity of the Temple inspired universal awe and reverence. It was for many ages a repository of foreign and domestic treasures.

* Philostratus, p. 601.

There, property, whether public or private, was secure amid all revolutions.

“The civility of Xerxes was an example to subsequent conquerors, and the impiety of sacrilege was not extended to the Ephesian goddess. But Nero was less polite. He removed many costly offerings and images, and an immense quantity of silver and gold. It was again plundered by Goths from beyond the Danube, in the time of Gallienus* a party under Raspa crossing the Hellespont and ravaging the country until compelled to retreat, when they carried off a prodigious booty.

“The destruction of so illustrious an edifice deserved to have been carefully recorded by contemporary historians. We may conjecture it followed the triumph of Christianity. The Ephesian reformers, when authorised by the imperial edicts, rejoiced in the opportunity of insulting Diana, and deemed it piety to demolish the very ruins of her habitation.

“Hence, perhaps, while the columns of the Corinthian temple have owed their preservation to their bulk, those of this fabric, with the vast architraves, and all the massive materials, have perished and are consumed. Though its stones were far more ponderous, and the heap larger beyond comparison, the whole is vanished, we know not how or whither. An ancient author has described it as

* In the year of Christ 262.

standing at the head of the port, and shining as a meteor. We may add, that as such too it has since disappeared.

“It has been supposed that the souterrain by the morass or city port, with two pieces of ancient wall of square stone, by one of which is the entrance to it, is a relic of the Temple; but that spot was nearly in the centre of the city of Lysimachus; and besides, the Temple was raised on a lofty basement with steps. The edifice was deemed a wonder, not for its form, as at all uncommon, but for the grandeur of its proportions, the excellence of its workmanship, and the magnificence of its decorations.

“The vaulted substructions* by the Stadium might, it is believed, furnish an area corresponding better with this idea, and more suited to receive the mighty fabric; which, however, it has been shown above, was in the plain, and distinct, though not remote, from the present city.

“A writer† who lived toward the end of the

* These vaulted substructions are in the plain, and support an area high on all sides above the level of the ground, but on this upwards of thirty feet, which, from its extent in length and breadth, may be judged capable of including the peribolus or enclosure of the Temple. The opposite side of this area joins to the foot of Mount Prion, and extends itself parallel with the Stadium, near the length of it, forming a hollow way between them about forty feet wide and eight feet deep, scattered over with broken pedestals and bases of columns, probably the remains of the peristyle erected by Damianus, the length of the stadium. (Mr. Revett.)

† Clemens Alexandrinus, i. p. 44. See the Sibylline verses, lib. v. p. 607.

second century, has cited a sibyl as foretelling, that the earth opening and quaking, the Temple of Diana would be swallowed, like a ship in a storm, into the abyss; and Ephesus, lamenting and weeping by the river banks, would inquire for it, then inhabited no more.

“If the authenticity of the oracle were undisputed, and the sibyl acknowledged a genuine prophetess, we might infer, from the visible condition of the place, the full accomplishment of the whole prediction.

“We now seek in vain for the Temple; the city is prostrate; and the goddess gone.”

CHAPTER IV.

Ravine near the Azizieh Tunnels—Ancient Aqueduct—A Soldier of the Turkish Contingent in the Crimea—Anecdote of the Damascus Massacre in 1857—Ravine of the Lethæus—First View of the Plain of the Mæander—Mount Messogis—Its Beauty—Aidin (Tralles)—Cemeteries in the Mæander Valley—Khan at Nazli—Bazaar at Nazli—The Zeybeks—Zeybek Robbers—Costume—Our Party—Our Muleteers—Opening in Mount Messogis—The “Asian Meadow”—Stream and Bridge of the Mæander—Valley of the Mosynus—Café at Ali Aga Tchiftlik—Formation of the Country—River Ak Soo (Mosynus)—Chalk Cliffs—Verdure of the Country—Kara Soo—Its Torrent—Ravines—Khan at Kara Soo—Descent from the Town—Geera (Aphrodisias)—Walls of the City—Great Number of Inscriptions—Gateway—Stadium—Temple of Aphrodite—Agora—Remains of other Temples—Vast Mass of Ruin—Material—Two fine Sarcophagi—Their present Use.

AT 9 A.M. we left for Azizieh. Our route lay through a most beautiful glen, bordered by high mountains on either side, all well wooded. Before the Smyrna and Aidin Railway was made, the caravan road between these two cities passed through this ravine. It had been roughly paved, but is now in bad repair. At intervals were the guard-houses of the zaptiehs, now all in ruin, and cottages once tenanted by the English employed in constructing the line; a beautiful little stream, buried in thick wood, traverses this glen, and near the Azizieh Tunnel a fine ancient aqueduct crosses the ravine, consisting of two ranges of arches—

three large below, six smaller above. Except that its ends are broken off it is still in good preservation. Above the lower range of arches runs the following inscription in Latin, with the corresponding Greek below:—

DEANA . EPH . ET . IMP . CAESARI . ET . TI . CAESARI .
 AUG . ET . CIVITATI . EPH . (OFEL)LIUS . PF . VOT .
 POLLIO . CUM . OFILLIA . A . F . BASSA . UXORE . SUA .
 ET . O . OFILLIO . PROCULO . F . SUO . CAETERISQUE .
 LEIBEREIS . SUEIS . PONTEM . DE . SUA . PECUNIA .
 FACIUNDUM . CURAVIT .

The bushes were full of singing birds, amongst them numbers of blackbirds and nightingales; large tortoises crawled at the side of the path; there was a great variety of flowering shrubs and flowers (many English species), but all this verdure disappears during the heat of summer.

Some friends from Smyrna who were to accompany us joined us at Azizieh. Whilst waiting for the train I fell into conversation with a man who had served in the Crimea, under British officers, in the Turkish Contingent. He had also been quartered at Damascus during the outbreak of 1857 in which so many Christians were massacred, and he told me that the colonel of his regiment had been shot, by sentence of a court-martial, though perfectly innocent of any share in the massacre! It was commonly reported that some

of the most guilty had been suffered to escape and innocent men put to death instead of them.

Between Azizieh and Balajik, the country through which the railway passes resembles the most beautiful ravines in Cornwall or Devonshire. It is a deep dell shut in by lofty mountains, which are crowned with forests of pine and oak. A beautiful little river (the ancient Lethæus) foams along in its rocky bed far below; luxuriant plane trees and strips of rich pasture border the stream; torrents fall in silvery cascades from above; the intermediate heights are covered with yellow broom, and with thickets of arbutus and myrtle. The soil is of a rich red; here and there patches of gravel, or rocks of sparkling white marble and limestone, diversify its surface.

Near Balajik the railway enters the plain of the Mæander. The distant mountains, especially Besh Parmak, on the south side of the plain, are very beautiful. The chain on the north side, a part of Mount Messogis, is rugged and broken; it is a succession of peaks green and wooded to the summits, their outlines most fantastic, yet singularly beautiful. At Karabounar the top of Baba Dagħ (Mount Cadmus), covered with snow, first appears. At 1 P.M. we reached Aidin. The modern city lies on the edge of the plain, close under the lowest slopes of Messogis; the ruins of ancient Tralles are on the high plateau above the town; but neither then, nor on our return, had we time to visit them.

Messogis itself is composed of some kind of conglomerate, with here and there patches of the brightest red colour. The whole range here is broken up into detached hills and peaks in the strangest and most picturesque manner; the broken summits are thickly wooded, and deep valleys, filled with verdure, run up into the very heart of the chain. These peaks are almost inaccessible, and abound with game, especially with wild boars, which are most destructive to the crops. The Turks shoot them and sell them to the Christians of the country, who have no scruple in eating them. Beyond the nearest range of Messogis rose another range, loftier and less wooded. The range to the south of the plain (Mount Latmus) is in complete contrast to Messogis, being a waving but unbroken chain, with a surface comparatively smooth.

Mr. Bradech, of Aidin, who was to be the leader of our party, had our horses ready, and at 3.30 P.M. we started for Nazli.

The plain of the Mæander is the finest district of Anatolia, fertile, well cultivated, and with abundance of wood and water. There is even a good road, enclosed with walls and well-kept hedges in most parts, and on either side of it are olive grounds, vineyards, &c., in the highest state of cultivation; and it is this district that supplies the finest figs and raisins for the Smyrna market.

Very strange and very beautiful was the appearance of the cemeteries; they are of vast extent; in some places extending for miles on both sides of the road. They are full of beautiful trees, many of them plane trees of enormous size, and many centuries old. As night came on the deep gloom and silence of these places were most impressive.

Numerous streams from the hills meandered along the road, and at short intervals fountains of excellent water fell murmuring into stone basins, or marble sarcophagi; these streams are brought down from the hills on the north in conduits; and it is looked upon as a pious action to defray the cost of such a work.

Our route was as follows:—4.25 P.M., Imamkeui—near this is a large mineral spring; 5 P.M., Sekkeui; 5.49 P.M., River Kutchak; 6.15 P.M., Keuschk; here we halted half an hour for refreshment. Night had now come on, but there was a brilliant moon. We halted again at Aktcha Keui, and, close upon midnight, reached the Khan at Nazli, a large and well-built edifice of stone. A large room, with divans all round it, was assigned to us, a supper of eggs and pilaff was served, and we lay down to sleep.

April 25th.—Rose at 5.30 A.M., and made our toilet at the fountain in the middle of the courtyard. It happened to be market-day; so after breakfast, and whilst waiting for fresh horses to be brought, we strolled through the bazaars. A few

years back great part of Nazli was burnt, so that the bazaars are new, and many of the shops have even iron shutters.

We entered the horse market first. The horses of Anatolia are much inferior to the Arab horses of Egypt, and the prices asked were, according to Eastern custom, absurdly high. There was a large quantity of coarse native embroidery, but most of the goods for sale were European. In some of the shops were lumps of frozen snow, for cooling water, sherbet, &c., as in Damascus; and it being market-day, several sheep were roasting whole before enormous wood fires. Great quantities of madder-root, olives in sacks, cheese, grain, flour, &c., were set out for sale. I saw one man who wore three silver medals for the Crimean war (English, French, Turkish). The appearance of the peasants in their coarse goat's-hair clothing was most clumsy; but strangest of all is the costume of the Zeybeks. These people are descended from the ancient Carians, and inherit the daring and intrepid spirit of their ancestors. Not many years ago a formidable revolt broke out amongst them. Even now they are a restless, unquiet set, and the whole of this district is so full of forest and mountain that an outbreak would cause great embarrassment to the Government. It appears, however, that the worst brigands are Greeks from the islands, or Greece proper; the Zeybeks are better than their reputation; and,

happily, the Turkish Government has no sympathy for brigandage.

I noticed the dress of one Zeybek dandy in particular. He wore a very tall *square* fez of crimson, with a finely-embroidered turban wound round it; a gold-embroidered jacket, quite short, and only reaching just below the arm-pits; the whole throat and breast, as far down even as the pit of the stomach, was bare (this is the custom winter and summer); round the stomach, and reaching just below the buttocks, a plaided silk sash was tightly wound, allowing the shape of the body to be seen; under this was a pair of tight-fitting white breeches, which came to just *above* the knee; below these was a bare space, and then tightly-fitting gold-embroidered gaiters. In front of the stomach was a huge leathern belt or case, called a "sillahhlik," with pouches for carrying weapons, knives, cartridges, &c.; it is generally worn by the country people from Smyrna eastwards up the valley of the Mæander, but it is heavy and inconvenient. The whole costume had a most singular effect. Every one was armed, more or less.

Our party consisted of three gentlemen from Smyrna, Messrs. Stannius, Barth, and Fisher; Mr. Bradech, of Aidin; Mr. Seiff, of Dresden; and myself. Our interpreter was a young Greek of Aidin, who spoke French well, but was not strong; he suffered much from fever on our journey, but towards the end became more accustomed to the

privations and hardships of travel in such a country. At Nazli, our muleteer, Mehmet, joined us. He was a tall, powerful man, his face deeply pitted with marks of small-pox. We found him an excellent fellow, always good-tempered, obliging, and ready to please. He "got on" admirably with every one, and took great care of us. Mr. Bradech had engaged him, and much of the pleasure of our journey was due to this judicious selection, for be it remembered a good "katerji" (muleteer) is one of the chief points to be attended to. He was to join us for the journey at Denizli; until then our "katerji" was a stout, jovial old gentleman, also named Mehmet—a good-natured soul, who never hurried himself or allowed anything to put him out. The boy "Emin," a strange, funny character, with an ugly but shrewd face, was to accompany our Mehmet. The old Mehmet's voice was soft and musical. Methinks I hear him now, as he gently roused the snoring "Emin," and never lost his temper, however much that mischievous individual might provoke him. Truly he was a good soul!

At 9 A.M. we left Nazli. The hills behind the town are a continuation of the Messogis range, lower, but equally broken; and at the spot where the road turns southwards to the Mæander they are yet lower and less wooded. Opposite Birlebey there is a remarkable opening in them, through which a small river issues, and far behind, a wide

extent of richly-wooded and grassy country may be distinguished through the ravine, apparently a fine upland basin in the bosom of the mountains. Dr. Chandler noticed this, and considered it to be Strabo's "Leimon" ("the meadow"), thirty stadia distant from Nysa, and which Strabo says, "the people of the country considered to be the 'Asian meadow' of Homer."

About an hour and a half beyond, a torrent descends in a large waterfall from Messogis and enters the plain not far from the town of Kuyudja. The effect of light and shade on Messogis was exquisite, and the whole plain up to the foot of the mountains was magnificently wooded.

Near the river the ground is marshy, owing to inundations. It is traversed by a stone causeway, which is in many parts quite ruined, and during the winter this road must be nearly impassable, but at present the marsh is covered by the cattle and tents of the Yourouks and Tchingannis (gipsies).

At 10.10 A.M. we reached the Mæander. The stream, muddy and rapid, but not now deep, is crossed by a wooden bridge some seventy paces long, which is in a very ruinous state. It is made of transverse beams of wood supported by piles driven into the river bed. We were advised to dismount and to be careful where we walked, as many of the planks were broken. And yet this is the only communication for many miles between the north and south sides of the river!

Emerging from the cultivated ground near the river we entered a sandy and arid tract. Behind this and parallel with the river ran the richly-wooded chain of the Harpasa mountains, and these turning to our right formed the west side of the Mosynus valley, which we were now about to enter. From the entrance of this valley there is a fine view of the whole range of Mount Messogis westwards till the view is lost in the distance.

This upper part of the Mæander valley is less fertile and less thickly peopled than the lower part. Its soil is sandy or gravelly, and it slopes rapidly from the mountains down to the river. The whole length of the valley is thirty hours on horse-back, and properly to develop the resources of this rich district the Smyrna and Aidin Railway should be extended, but of this there seems little immediate prospect.

Although so early in the season the heat was intense, and at 12.15 P.M. we gladly halted at one of the cafés in the village of Ali Aga Tchiftlik. This pretty little spot is opposite the site of Antiocheia ad Mæandrum, but we did not visit the old city, the heat was overpowering and we much fatigued; nor could we with the glass distinguish any remains of buildings on the hill where the old city stood. The café was full; amongst the guests I noticed one remarkable figure, a fine athletic negro, armed and dressed in the most picturesque way. The people all seemed friendly, and there

was a lively conversation among them as to who we were and what could be our object in coming amongst them; some thought we had come from Stamboul on a Government mission, but they finally decided that we were only travelling for our pleasure. Some of them contrasted their own condition with ours, saying that we were "fortunate who could go about in this way where and how we pleased." We lunched in a garden near the café under the shade of a magnificent walnut tree; afterwards most of us lay down to sleep on mats which the cafeji brought. The warm and perfumed air, blue haze over the distant mountains, the soft rustling of foliage, a murmur from the little brook that watered the garden, now and then a few notes from a nightingale, and the soft sleepy plaint of the turtle-dove, "Kùtchă-kă-chèe-ă-kùtchă" — such are my memories of the garden at Ali Aga Tchiftlik.

At 3 P.M. we again started, and in about an hour passed the village of Yenikeui, situated on a hill close by the Ak Soo (Mosynus) river.

The character of the country had quite changed here. On our right the Harpasa mountains ran parallel with the river and wooded to their summits. From their base and at right angles to them a series of great rolling hills descends to the river, like so many gigantic "reens" or ridges in a ploughed corn-field. Through these the river had cut its way. Its bed was very deep, and at

Harpasa Mountains behind



Level of Mosynus River

SPECIMEN OF THE SECTION OF CHALK CLIFFS IN THE VALLEY OF THE MOSYNUS.

intervals high and precipitous chalk cliffs overhung the stream. The section of these rolling hills, as seen from the river, was somewhat thus. (See sketch.)

Here and there we passed great grassy slopes descending from the mountains at a considerable angle, as evenly as if artificially levelled; in some cases the terrace would be broken off abruptly, leaving a steep precipice of from 200 to 300 feet in height. (See sketch.)

The general formation of the country is a rapid slope from the mountains on either side down to the river. Seen from a distance, the angle of descent is surprisingly abrupt. The soil near Ali Aga Tchiftlik is a micaceous sand, mixed with chalk; here and there are patches of the deep red loam already mentioned. Towards Kara Soo, pure chalk succeeds—the hills on the north-east consist almost entirely of it; and it is from this the river derives its name—"Ak Soo" ("the White Water"). The valley is well cultivated, and full of fine trees; the roads well kept up, and bordered with hedges. We were surprised at the great extent of the country. "This land was grandly built," said Mr. S.; and all these great rolling hills and deep valleys were covered with wood, rich grass, and waving crops of corn, all so exquisitely green that even England itself, under its best aspect, could not surpass them. Anything more grand and at the same time more lovely than the scenery we saw

to-day I had never beheld ; yet even this was surpassed by the scenery of the more remote interior.

We continued to pass up the valley till we could see behind us only the upper corner of the Mæander valley, with Messogis beyond it. Gradually Mount Cadmus appeared, rising to a snow-covered peak, which glittered like silver against the deep blue sky. The country between us and it seemed very vast, and far away in front, another range—the north end of Boz Dag—closed the view. The town of Kara Soo, where we were to halt that night, is at the top of the great slope above mentioned, and close under the mountains. Its name (“the black water”) is derived from the torrent that passes through it, and which is clearer than the Mosynus, as it does not flow through a chalky soil. We had to ascend to Kara Soo from the river level, and this occupied us one and a half to two hours. The ascent is very steep, and we had to cross other deep ravines ON the slope. (See sketch.) These deep torrent beds protected Kara Soo when it was attacked by the rebels under Soli Bey Oglu, in the great revolt of 1739. Night had set in before we reached the khan. We entered the town at about 7.15 P.M., after crossing a large bridge over the stream of the Kara Soo, which flows in a deep rocky bed down to the Ak Soo. The little town, famous for its manufacture of

NO. 1.—SECTION OF THE ASCENT FROM THE BED OF THE MOSYNUS TO THE TOWN OF KARA SOO.



NO. 2.—SECTION OF THE GRASSY SLOPES OR TERRACES IN THE MOSYNUS VALLEY.

pottery, seems to be very flourishing; its houses are good, and solidly built of dark stone, though there are many of wood. The khan at which we lodged was entirely of wood, like most of the khans in Anatolia. It was built round a square open space paved with large rough stones, but there seemed to be no particular plan in its construction. There was a number of small rooms on the ground floor, and above them a story of similar rooms, with rickety staircases leading to balconies, and a covered gallery running round the square, and into which each room opened. The whole was distorted and out of the perpendicular in the strangest way. The room allotted to Mr. S., myself, and our interpreter, though small, was well matted, and tolerably clean. The khanji supplied our supper—a pilaff, some yaourt, and a pair of tough old hens—and we turned in and slept soundly.

April 26th.—Left Kara Soo at 6.40 A.M. Our course was down to the Ak-Soo and up the opposite slope to Geera (Aphrodisias). We descended to the river by one of the many valleys formed by the rolling hills already mentioned; but the scenery, though fine, was not equal to that of yesterday.

On emerging from the Ak Soo ravine we saw before us the hills above Geera, Mount Cadmus towering above them all, and far on the left a corner of Mount Tmolus, still covered with snow.

On our right was a great upland basin, surrounded by mountains, the Harpasa range forming its south-east limit, and gradually diminishing in height till it disappears. The general surface of this basin seemed even, but the glass showed that it was furrowed by numerous torrents and ravines. It was cultivated in a few places, but was mostly in wood and pasture. The high ground we were passing was chalky and sterile.

At 8.40 A.M. we reached the gateway in the wall of Aphrodisias, observing on the sides of the road that led to it many broken columns and sarcophagi.

Aphrodisias stands in the plain between Mount Cadmus and the hills to the east of the Mosynus. Its remains are very extensive, and, owing to the material of which it was built—a close-grained white marble—are still very perfect. The city wall and the Temple of Aphrodite (Venus) are the most interesting objects. A large portion of the former has been removed as far as the level of the ground; the portion still standing (except in one place, where some good Roman brickwork has been erected) is built of massive cut blocks of white marble, averaging three feet by four in size; the lower part is of very fine workmanship, the blocks being exactly fitted together. The upper part (like the Aqueduct at Aiasolouk) is the restoration of a later age—perhaps under one of the Byzantine emperors, and after an earthquake. It is a



THE TEMPLE OF VENUS AT APHRODISIAS (GEERA).

congeries of capitals, friezes, architraves, shafts, bases, &c., put together without selection. The inscriptions built into the wall are very numerous and perfect, and of centuries widely remote. It would require many days to copy them, and perhaps not a single inscription has escaped notice by earlier travellers. Part of the gateway is of fine workmanship, but most is a confused assemblage of blocks.

Over the arch outside is a long inscription defaced, and I could only decipher the words—“*ἐπὶ τῆς θύρας καὶ νίκης.*” Near it is a bas-relief of a winged Victory, and a lion roughly carved; inside the

gate in large characters **Α Ω** another bas-relief of a winged Victory, and a finely executed cornice of rams' heads and oxen. The Stadium near the city wall is about 600 feet long by about eighty feet broad. It contains eighteen or twenty rows of seats, but overgrown with bushes; the circular ends are in a little better condition than the rest.

Of the Temple, fifteen fluted Ionic columns still stand, and a portion of the cella, circular in shape; it is of very fine workmanship, and built of the finest polished white marble, with the fret ornament, deeply carved upon it



The Temple has evidently been used for a Christian church, having been adapted for that

purpose by the erection of rude interior walls, and on all sides appear Christian emblems and inscriptions.

Near the present Turkish village are the remains of what was perhaps the Agora, with a portico of two rows of red granite columns, upon some of which the architrave still remains, and the site of other columns which have been removed may be still distinguished; but this building is of inferior style. A few scattered columns still remain erect: two small, with spiral flutings; two other, very beautiful, belonging to a small temple in ruins of the Corinthian style; another porticus (perhaps) on the south side of the city; and in a field, opposite the Great Temple, a large single column, of which only a few feet remain. The whole open space around the Temple and up to the city wall is covered with prostrate columns of marble and granite, and fine fragments of huge size. Much has been removed in the course of ages, here, as in every other ruined city of Anatolia, but the prodigious mass of ruin still left, and the rich materials employed, testify to the former opulence of the city.

In an enclosure belonging to one of the peasants we saw two large sarcophagi. These are now used for making "petmez," and one of them is, I believe, the richly ornamented Byzantine sarcophagus described by Sir C. Fellows. "To what base uses, &c., &c." We observed neither

Aqueduct nor Theatre. Aphrodisias had a Christian bishop (the last) in the year 1450 A.D. Of the history of the town almost nothing is known.

CHAPTER V.

Torrents from Baba Dagħ (Mount Cadmus)—Parched District—Pass of Tcham Beli—Caffinehs in the Mountain Passes—Tomb of a Muslim Saint—Tcheragh—Cairn—Curious Custom—Mount Cadmus—Plain of Dawas (Tabœ)—View from Top of Pass—Torrent Bed at Edge of Plain—The “Stranger’s Room” in a Turkish Village—Hospitality of Turks—Kara Hissar—Dwellings, Furniture, and Food of Peasantry—Makuf—Kilidja Bolouk—Number and Beauty of the Children—We lose our Way—Ascent of the Seiteen Yailas—Volcanic Evidences—Forest—Descent of the Mountain—Caf  at the Mouth of the Bedra Pass—Defeat of the French Crusaders under Louis VII. in this Pass—Scenery of the Bedra Pass—Thunderstorm—Plain of Denizli—Town of Denizli—Khan—Greek Khanji—Eski Hissar (Laodicea)—Aqueduct—Benefactors to the Old City—Its fine Wool—Stadium—Therm —Gymnasium—Small Theatre—Large Theatre—Odeum—Sculpture—D struction of the Antiquities of Laodicea—Desolation of the City.

WE left Aphrodisias at 12.20 P.M. Our route was through a sandy but well cultivated district, past the villages of Emir Keui and Sekkeui, and across several deep torrent beds cut by the streams which descend from Mount Cadmus when the snow melts; and to judge from the appearance of the torrent beds these must be terrible streams in spring time. Wonderful for Anatolia, good stone bridges span them! There seems a scarcity of water along this district. No perennial brook or fountain appears to descend from the mountain on

this side; the soil is full of large rounded boulders mixed with smaller pebbles and sand, as if it had been long submerged.

At about 3 P.M., continually ascending from Geera, we reached the foot of "Tcham Beli" ("Pine Pass"), otherwise called "Koregoze Beli."

This pass has an evil reputation. Not many years ago Zeybek robbers rendered this road almost impassable, and even now the people of the country tell alarming—perhaps sensational—stories concerning it.

Near the top of the mountain passes in this country there is generally a café, and it is the custom to stop at all such places and take coffee. The cafejis are in general half brigands, and this is a mild way of levying black mail. The repose, however, the shelter, and the slight refreshment, are always acceptable enough after the steep ascent of the passes, and we never omitted conforming to the custom of the country.

Just before we began the ascent we passed the tomb of a Muslim sheikh. It was a very lovely spot, and evidently much respected by the people. The ascent, though long, was not very steep, and at 4.50 P.M. we reached the café. There were no very large pines in the forest which covered all this side of the mountain, but most of the finest had been felled; many were lying where they fell, for wood is so abundant that often the woodmen do not take the trouble to remove what they have cut

down. Many of the trees are cut with the axe several inches deep, near the root; the turpentine flows towards this part, and after a certain time the tree is felled, and all the wood near the incision is found to be saturated with turpentine. It is then used as flambeaux, candles, &c., under the name "tcheragh." (The same process was described by Theophrastus (B.C. 372-287) more than 2,000 years ago.)

At 5.45 P.M. we reached the top of the pass; near the way side was a large cairn of stones—our people religiously added their quota to the heap—it was close to the tomb of some holy man or other, and over it was a tree thickly hung with* fragments of rags, &c., votive offerings it may be.

Quite a different style of country appeared when we reached the top of the mountain chain. On our left was Mount Cadmus seen in its length, no longer from one end only. This great chain, with its three principal summits, was of a beautiful ash colour, of various shades, its base thickly covered with forest,

* This must be a relic of some heathen custom, for pure Moham-medanism does not allow such observances. It is, however, common enough in Egypt, and I once observed the same thing at the ruined Temple of Venus, at Afka, on the Adonis river, in the Lebanon. In the "Thousand and One Nights" (Lane, vol. iii., p. 222) there is a very pretty anecdote connected with this custom. Mr. Lane, I believe, confesses that he can assign no reason or origin for it. But it seems to be a common superstition amongst Muslims that by tying or nailing a small piece of their garments to a tree planted over the grave of some holy personage they may free themselves from any trouble or sickness that afflicts them.

but all above bare, except the highest peak, in appearance the crater of an extinct volcano, which was still thick with snow and rose to a height of above 6,000 feet.

Before us, far below, lay the plain of Dawas (Tabœ) famed for its wheat; on the opposite side of the plain, seven or eight hours distant, and extending far to the right, was the chain of Boz Dagħ ("Ice Mountain"), anciently Mons Salbacum—covered with perpetual snow. Far in the south rose the great snow-clad mass of Ak Dagħ (Massicytus Mons) in Lycia, more than 10,000 feet high, but only its loftiest summit was visible.

Still farther to the right we could discern other snow mountains, portions of the chain above Moollah, and many smaller ranges rose on either side of the plain. It was near sunset; the top of Boz Dagħ glittered like beaten gold in the setting sun, but the evening shadows had already settled on the plain, though not sufficiently so to prevent us from distinguishing the dark woodland and the bright green of the young wheat and barley.

Involuntarily we drew bridle, and gazed a while in admiration !*

At the bottom of the pass I noticed the bed of a torrent, close to the edge of the plain; a slender rivulet was trickling along at the bottom of a chasm

* I saw the same view on our return, but it was early in the day, there was no contrast of light and shadow, and it had by no means the same charm.

full thirty feet deep ; to this depth the stream had cut its way through the soft red soil of the plain. The country was well cultivated, the road good and bordered by hedges or walls of mud brick, and with abundance of fruit and forest trees. At 8.30 P.M. we reached the village of Kara Hissar. There was no khan, so after some delay we were conducted to the "Musaffir odasy" ("Stranger's room.")*

In nearly every village of Anatolia a house is set apart for the accommodation of passengers ; few of them afford much comfort, and this of Kara Hissar was one of the worst we saw. Perhaps in former days, when travellers were less common, the villagers could and did entertain strangers gratis. Now payment is expected for everything except the lodging, and indeed in many places the villagers are so poor that they cannot afford to supply the wants of their visitors free of cost.

Still the will is present ; the poor people are kind, friendly, ready to oblige, and the European traveller—though, of course, a great object of curiosity—is generally treated with civility.

In the course of our journey we met only in one instance with an entertainer who absolutely refused all remuneration ; but when we lodged in

* These places, which nearly everywhere afford the only attainable shelter to the traveller, are generally foundations of private charity—perhaps charges upon an estate—often of very old date. Every traveller, whatever be his nationality or religion, may claim shelter in them.

the house of a private person, either the servant, or some relative of the master, was always ready to receive our acknowledgment as we were mounting our horses to start. I do not mention this in disparagement of the hospitality of the people, for often so large a party as ours must have put our entertainer to much inconvenience, and the present given was but an equivalent for what we had consumed.

Knowing the custom of the country, we expected that food would have been brought. On the contrary, not only were we left supperless, but even our muleteer had great difficulty in obtaining a little grass for our horses, and no barley could be had. However, some firewood was brought, and we lay down on the floor of the room to sleep; as might be expected, the night was far from agreeable. We were the more surprised as one of our party had visited this village about three years before and met with a very different reception, for he had been treated with the utmost kindness, and the chief people of the place had called to see him. Next morning we had some little explanation of their conduct. These people were miserably poor, owing to the exactions of the Government tax-gatherers. Still we had offered to pay for what we needed. Perhaps some party of travellers before us had treated the villagers badly, and they visited the faults of others upon us, or they may even have supposed us to be European employés sent by the

Government upon some mission, and therefore they wished to appear poor.

And now to give a short description of the houses, furniture, and food of the country people.

The dwellings of the peasantry are nearly alike over the whole interior, except in the large towns. They consist of one low room square or oblong in form, often without a window, and only lighted from the open door. I speak here of the men's dwelling only: the women of the family almost invariably live apart. The walls are of clay mixed with straw, less often, of stones set in clay (a house of regular masonry is exceedingly uncommon), sometimes of wood. The flooring is of clay, the roof of rough poles, over which is laid brushwood and clay. The roof projects beyond the main wall of the hut in front, and is supported by posts, thus forming a kind of porch—indeed, the Greek Temple is nothing but a refined imitation of the peasant's hut. These upright posts rest upon blocks of stone—the spoil of some ancient temple or theatre when not too distant—and are thus prevented from sinking into the ground. In general each hut has also a fragment of an antique column, which serves to roll the clay roof and so keep it watertight. The fireplace is large, and, unlike the village houses of Syria, has a chimney, for here in winter large wood fires are necessary.

In the matter of furniture the oriental is not luxurious. A few copper pots, dishes, and ewers, a

stool to serve as table, some quilted cotton mattresses for sleeping, a few cushions laid upon the mats against which to rest the back when seated on the floor—but this is a refinement not often seen—such is the usual furniture of the peasant's hut. As they eat together from the same dish or casserole, plates are superfluous; knives and forks are not required, for have they not their fingers? They lie down on the floor to sleep in the same clothes they have worn during the day. Having little or nothing to lose, they are not afraid of thieves, and the door is only fastened at the top by a kind of slight latch, which can be easily opened from the outside. It must be said, too, that they are in general very honest. The position of their villages is almost always good. As the plains are not healthy they usually choose the side of a hill, and are careful to secure a supply of good water. Land is not of much value in Anatolia, so that their huts are built at some distance apart. The door is open all day long, and they live mostly in the open air, so that the sanitary state of their villages is thus better than might be expected. Their food consists of farinaceous matters, eggs, a few vegetables, and various preparations of milk; meat they do not taste from one year's end to another. Their bread is simply flour and water mixed and poured out in a thin paste upon a hot iron plate to bake, or rather to be warmed through. Their drink is water, milk, or coffee without sugar.

Many of the Osmanlis have learnt the vice of drinking to excess, but the peasant is one of the most temperate of men, and even if his religion did not forbid him to drink fermented liquors, his circumstances in most cases would prevent it.

Such is the style in which the Turkish peasant of Anatolia lives. It would be difficult for a man to exist with less. Even tobacco, of which he is a great consumer, is now much dearer, owing to the Tobacco Regie (the new regulation lately established by the Government). But whatever other privations there may be, at least the climate is exquisite. For the greater portion of the year mere existence is a pleasure in that land; but it is sad to see the condition of the peasantry, deserving as they are of something better!

April 27th.—Left Kara Hissar at 6.15 A.M. In half an hour we reached Makuf. This is on the site of the ancient Trapezopolis, but nothing seems to be left of the old town except a few fragments of wall. The soil here is of red or pale yellow loam, disposed in rolling hills, like those of the Mosynus valley, but not so beautiful. We had now been gradually ascending for two days, and were high above the level of the Mæander valley. Our route was parallel to the line of Mount Cadmus.

At 8.10 A.M. we reached the large and flourishing village of Kilidja Bolouk. The small children of the village were very numerous, and I could not help noticing the great beauty of many among

them. All over this mountain district the children are fine healthy looking little creatures, with ruddy complexions and often fine blue eyes and blonde hair. Two little fellows, apparently brothers, were quite delighted at our passage, and laughed and waved their hands till we were out of sight.

At about 10 A.M. we reached Sara Ova, and were proceeding as Kieppert's map indicated towards the pass, between the east end of Cadmus and Khonas Dag, intending thus to reach Denizli. Here we fell in with three Turks on horseback, who were looking for partridges (the "ajil" of Syria). They were well mounted, had dogs, guns, and a decoy partridge in a cage. They told us we had come out of our way, that the road we were now following was very circuitous, Denizli being eight hours distant by that route. We should have turned on our left towards the mountain near an overshot mill we had passed; this would have brought us into the Bedra Pass, the direct road to Denizli. They advised us to cross the Seiteen Yailas, a shoulder of Mount Cadmus, and so to enter the pass. Accordingly we followed a deep ravine leading to the foot of the mountain, by which, they said, we should find a practicable path leading over the summit.

The ascent was so steep that we were obliged to dismount, and, after passing through a thick forest of pine and oak, we reached the summit in three-quarters of an hour; the heat was great, but the

pure mountain air kept away fatigue. The three great ash-coloured peaks of Mount Cadmus towered high above us; behind us, far below, lay the plain of Dawas; between us and Khonas Dagħ lay a wide district, like a deep amphitheatre, full of forest and pasture, with scanty patches of cultivation. It is only when one sees it from a height that the vast extent of this wonderful country can be perceived. Khonas Dagħ is another great mountain, separate from Cadmus, in shape like an inverted basin, with very steep sides, its top covered with snow, its lower slopes thick with pine forest. All these mountains are volcanic, and everywhere are traces of the convulsions of Nature which cast up their mighty mass. The soil is of tufa, and of lava in every shade of red, green, and yellow; in some places the rock is calcined to a pale ash colour, in others it is of the deepest red. I did not notice any continuous lava stream like those around Vesuvius, but our observation was, of necessity, limited, and the whole surface of the soil is composed of tufa, with fragments of calcined rock and lava of every shade. At intervals patches of mica-schist occurred—in colour greenish or yellow and brown, with bright, sparkling surface. The heat in the ravine had been excessive. On the top we enjoyed a cool and refreshing breeze, and, after a short rest, we descended the side of the mountain, following the cattle paths through the thick forest. The descent was very abrupt,

and we were soon obliged again to dismount and lead our horses. The fragrance of the pines was delicious, and amongst many other beautiful flowers I observed large beds of primroses, a plant I had not seen for now eleven years, and which recalled pleasant memories of bygone days. Heavy rain had fallen here on the previous day, and everything was fresh and fragrant.

Our guide led us directly down the mountain side, and in about an hour from the summit we reached a café on the main road to Denizli. Here reposing on turf, green as an emerald, we rested by the stream, under a fine plane-tree. The café was on a little patch of level ground, shut in by lofty precipices. Many singing birds warbled all around, and the sound of the wind in the forest was strangely sad and musical.

We were now close to the Bedra Pass, which leads due north to Denizli. It was in this neighbourhood—indeed it must have been in this very pass—that the French Crusaders, in 1148, under Louis VII., met with a great disaster. After forcing the passage of the Mæander, and defeating the Turkish army near Laodicea, they were carelessly advancing through the mountains to the south of Denizli, when their rearguard was surprised and destroyed by the enemy. Amongst the slain were thirty of the principal “seigneurs” in the army; and the King himself, forced to fight with his own hands, narrowly escaped death or

capture at the hands of the infidels. Otho de Deuil, an eye-witness of the event, speaks of the inaccessible precipices above their path and the deep gulfs below ; a description to which this defile exactly answers.

At 3 P.M. we resumed our journey. A few hundred yards from the café the most difficult part of the pass begins. Like the Tcham Beli, it is said to be the scene of frequent robberies ; indeed a man was then resting at the café who told us he had been robbed and stripped of his clothes a few days before.

At intervals we passed great caverns hollowed out in the steep rock precipices. The road is execrable, but the scenery wonderfully grand. The pass is here a tremendous ravine through the mountain chain, and in several spots the road ran along the edge of precipices 800 or 900 feet deep, down which a stone could be thrown. The mountains rise steeply above on all sides. There was not a house in sight ; but high above, on the grassy slopes, and far away on the opposite side of the gulf, we could distinguish a few tents of the Yourouks, the only dwellers in that wild place.

The deep torrent beds, which seamed the mountain sides, were bordered with fine walnut-trees not yet in leaf ; and the spring seemed fully a month later here than in the plains. As before, we were much surprised at the extent and verdure of the mountain pastures.

As we descended from the pass on to the plain of the Lycus, by a steep rock staircase, a thunderstorm, which had been raging on the other side of the plain, over Hierapolis, burst upon us. We could see it gradually approaching, and when we reached the northern end of the pass the rain began to fall in torrents, with very violent thunder and lightning. Hierapolis lay almost due north about five hours distant, and the high cliff on which the old city stood, covered with broad patches of white incrustation, shone faintly through the mist, like a floating cloud. We reached the khan at Denizli at 7.30 P.M., in the midst of very violent rain. Denizli is a straggling town of some 15,000 or 20,000 people, full of gardens and fine trees, and well supplied with excellent water. Its streets have a tolerably good paved causeway, running up the middle of the roadway. Our khan was new and clean; but the khanji, a Greek, had been indulging too much in raki, and in consequence paid no attention to our wants. As an instance of the barbarous way of living in these lands, I may mention that our interpreter, feeling the approach of fever, desired some hot water for his feet; but the khan could not supply a vessel large enough either to heat the water required or to serve as a bath for the feet.

April 28th.—A splendid morning followed the heavy rain of yesterday. We left Denizli at 9.25 A.M., having been delayed by the difficulty we

found in making some necessary purchases. It was the Greek Easter Sunday, and the Greek shops were nearly all closed; but we found a man who sold what we required. At first he made a scruple about selling, but at last, observing that we "were strangers, and on a journey," he allowed us to have what we needed. The charge, however, was high; so perhaps he quieted his conscience by adding a few piastres to the price.

At 10.35 A.M. we reached Eski Hissar (Laodicea). On the way we searched in vain for the hot spring, like that of Hierapolis, which is said to have supplied the baths of the old city. The villagers living on the spot knew nothing of it. But we passed the remains of a large aqueduct, the arches and piers of which were covered with incrustation deposited by the water.

Laodicea was built on an irregular oval hill, lying east and west. This hill is part of a chain of broken hills of chalk, or chalk-like tufa, which rises in the middle of the plain of the Lycus, and corresponds with the Hierapolis chain on the other side of the plain. The town walls, which can be traced without much difficulty, enclosed a large extent of ground.

Its former prosperity may be inferred from the style and great size of its public buildings. Strabo says it became great in his time, and in that of the preceding generation, partly from the benefactions

of some very wealthy citizens,* partly from the excellent quality of the wool produced there. This, he says, was softer than the wool of Miletus, and of a deep glossy black (*κοραζὴν χροῖα*, "raven colour," he calls it). All this district seems to have possessed a similar property, for Colossæ also produced wool of equal excellence. Many of the public buildings of Laodicea were of solid white marble; but most of limestone, perhaps, in many instances covered with plaques of marble.

We examined the Stadium first. It is about 220 yards long, but the rows of seats are much overgrown with brushwood, and many of them have been quite removed. All along the north side of the Stadium is a mass of building of very solid but coarse construction. At either end a few arches remain (four at the east, nine at the west). The central portion contains a few apse-like recesses (perhaps niches for statues), some facing west, others north; but all in so ruinous a state that nothing can be clearly made out. The east end of the building may have been the Gymnasium, and

* Amongst these were Hieron, who bequeathed to the citizens more than 2,000 talents (nearly £500,000), and adorned the city with many gifts besides; afterwards the rhetorician Zeno, and his son Polemon, who for his many excellent qualities was made head of the State of Laodicea by Antonius, and confirmed in that honour by the Emperor Augustus. In A.D. 62 the city was partially destroyed by an earthquake; but, without any State aid, the damage was made good by the citizens (Tacitus, Ann. xiv. 27). A Christian Church was early founded here (1 Colossians iv. 15); but was soon corrupted (Rev. iii. 14—18). The town flourished even to the middle ages.

the Thermæ must have been here, for in the mass of masonry at the extreme east end there is a number of large earthen water-pipes, which are either quite filled with a stony deposit, or covered with it and embedded in it, a curious illustration of the petrifying quality of the water throughout this district.

Inside the end of the Gymnasium stood a fine column of red-veined marble. Only a portion of it is left, and the corresponding column or columns have been removed. This, too, was covered with a thick stony crust, looking like a coating of plaster.

No mortar had been employed in all this structure, and there must be a great accumulation of rubbish inside it, the masonry being far too massive for its present height. Lying a little to the north, and connected with the Gymnasium, is a long building of very solid construction, with eight or nine doorways, and bases of columns *in situ*—perhaps a Palæstra.

On the north side of this building, and facing Mount Cadmus, is a small Theatre, but it is completely ruined, and only a few of the seats remain. Exactly opposite the small Theatre, but more to the north, is a large Theatre, 364 feet in exterior diameter. It contains fifty-five rows of seats, with a diazoma about half-way down. The angle at which the seats are built is very steep: the cavea exceeds a semicircle, and the scena lies *within* the curve of the orchestra; but all in ruin, and covered with heaps of débris. A remarkable feature in its

construction is a deep and wide recess, of a semi-circular form, in the middle of the "pulpitum."

Beyond the Theatre are fragments of large columns, but it is not easy to say of what building they formed part. The Odeum (or perhaps another Theatre), facing the west, and entirely of marble, is in a little better preservation, but only fifteen or sixteen rows of seats remain. There are nine staircases down the cavea for the passage of spectators.

Next the Odeum, and still towards the north, are the remains of a very fine building, constructed of large blocks of white marble, but quite ruined; also of a second, but of limestone. To the north-west stood a basilica, but only its foundations remain. The whole slope of the hill towards west and north is covered with sarcophagi, all broken or displaced; and a street of tombs seems to have extended westwards to a bridge of three arches, which crossed the ravine to the west down which the Caprus runs; but the arches have fallen.

We searched in vain for an inscription; but while resting on the south-west side of the hill one of our party discovered, amidst the pieces of marble strewn on every side, two fragments of sculpture, one the head of a child, and the other a head of a young girl; but small as these were, they had not escaped iconoclastic zeal, for in either the nose had been carefully destroyed. The proximity of Denizli has caused much ruin to the antiquities of

Laodicea. A Turk was then at work removing some of the marble seats of the Theatre; and one of our party, who had visited this place ten years previously, said that he had then seen a Greek mason hewing in pieces the really fine bas-reliefs under the scena of the north theatre, to form Muslim tombstones! On the same occasion he had found the foot of a colossal male statue, but it was too heavy to remove. If the Ottoman Government would permit excavations to be made at Laodicea, no doubt much might be discovered. There is a small hamlet at the south-east corner of the hill on which the old city stood, but all else is utterly desolate. The threatened rejection of the Church that was "neither hot nor cold" before God—that, amidst all her wealth, knew not that she was "wretched, and miserable, and poor, and blind, and naked"—has been fully accomplished!



CHAPTER VI.

Bridge over the Caprus—The Ak Soo (Lycus)—Our Lodging at Hierapolis (Pambouk Kalesy)—Tree full of Storks' Nests—View over the Plain of the Lycus—Our Host's Family—Turkish Women in a better position than Arab Women—Their Musical Voices—Position of Hierapolis—Effect of the Petrifying Waters—Watercourses—Deposit of Calc Tuff—The Cascade—Basins in it—Heat of the Water—Its Properties—Pine Water-vessels—Visit to the Ruins—Bridge over the Ravine to the West—Mausolea—Rock Tombs—Street of Tombs—Sarcophagi—Ruins of great Church—Monument of Stephanus—Other Ruins—Theatre—Great Source—Its Depth—Deadly Exhalations of Carbonic Acid Gas—Ancient Accounts of the Plutonium—Strabo—Pliny—Dion Cassius—Thermæ—Gymnasium—Epictetus—Greek Church suppressed by the Latin Crusaders—Wool of Hierapolis—Its present Desolation—Return to Smyrna of most of our Party.

AT 1.50 P.M. we left Laodicea, and passing under the bridge over the Caprus, turned north to Hierapolis. We crossed the Lycus at 2.48 P.M., finding it rapid, shallow, and turbid with white mud. A ride of three-quarters of an hour brought us to the foot of the cliff of Hierapolis, and we were lodged in a cottage, near which ran a branch of the hot stream from the cliff. At the side of our lodging was a tree not more than twenty feet in height, but with wide-spreading branches. In this tree not less than seven pairs of storks had built their nests, each consisting of a huge bundle of sticks. The birds, never being molested, showed not the least

sign of fear, though their nests were almost within reach of the hand! From the door of our lodging was a fine view of the mountains and the plain of the Lycus, the latter gloomy and solitary, its chalky soil sparsely cultivated and full of marshes, with scarcely a tree to relieve the monotony of its surface. In front, on our extreme left, rose Khonas Dagħ, eighteen or twenty miles distant; next came the long chain of the Seiteen Yailas; then Mount Cadmus, gradually subsiding into the plain. On its north side it was still thickly covered with snow; but on the south, snow only remained on the highest peak. Between this and the mountain above Tripolis (Boyudjak Dagħ) the view was closed by a part of Messogis, and a little corner of yet another chain appeared in the extreme distance. From Boyudjak Dagħ the hills circle round, until they join the heights behind Hierapolis.

The owner of the cottage in which we lodged had married a Yourouk woman. She had a dark but healthy complexion, and splendid teeth. Several other women of the village came in. They wore no veil, and some were very good-looking, with fine blonde complexions. Their children were of great beauty. In every way the women of this country seem superior to the women of Egypt, and they receive far greater consideration from their husbands. Here, for instance, one never hears*

* I particularly noticed here the soft musical voices of the women. Their language, which is singularly euphonious, may have something



HIERAPOLIS IN PHRYGIA AND THE PETRIFIED CASCADE.

the disgraceful abuse and wrangling so common between the Egyptian husband and wife.

The ancient Hierapolis was built upon a plateau or shelf in the side of the mountains to the north of the Lycus, and about 1,700 feet above sea level. The south edge of the plateau is formed by a cliff of travertine (or in great part of travertine), resting upon the mountain limestone, and about 300 feet in height; and behind the city, to the north, rise well-wooded mountains, up to which the ground rapidly slopes. About half-way between the cliff and the base of the hills, and nearly three-quarters of a mile distant from either, is the famous source of hot water. Its waters have flowed over the cliff, at different spots, along a distance of several miles, covering the whole face of the precipice more or less thickly with a deposit of porous stone (calc tuff); and wherever a branch of the stream has descended, a long rib of stone, often of considerable height, has gradually been formed, stretching out into the plain like a lofty water-course, along the top of which the water continues to flow. There are seven well-defined spots at which the stream has flowed over the cliff at various ages. The oldest deposit is of a dull ash colour, the newer white. Close to the present cascade it is of the purest white, like fine salt. In

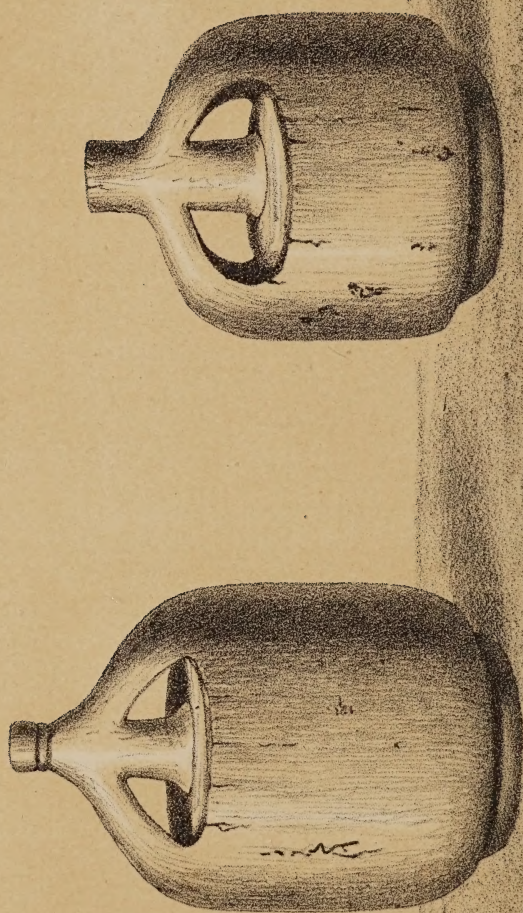
to do with it; but it is a peculiarity of the race. The voice of the Egyptian women is harsh, grating, and most unpleasant; but the negro and Abyssinian slave women resemble the Turks in this respect.

some places a little branch of the stream leaves a deposit tinged with red; in others, of a bright yellow colour, like sulphur; near the large fall again, it is of a beautiful grey. At the foot of the fall are a number of small shallow basins, one above another. These are formed of the stone which is deposited gradually by the water as it drips from the edge of the upper basins into those below. The water in these basins varies in colour from the faintest pearly blue (which is exquisitely beautiful) to blue with a tinge of red or yellow. Above are much larger basins, snowy white, with strong projecting ribs (like the pipes of an organ) descending from their edges and converging below. Of course the shape and size of these basins are continually changing.

In many places masses of herbage, leaves, flowers, sticks, moss, &c., have been matted together and covered with the deposit; but these beautiful objects are too fragile to bear carriage. It is a singular and very beautiful phenomenon. The cliff is easy to mount; everywhere the ground sounds hollow, and its whole surface is covered with stony ribs in the most regular manner, like wave marks on firm sand. These form an innumerable number of small basins, none exactly alike, nor at the same level, but each surrounded by a small rim. Wherever the water runs over these ribs, the whole surface of the cliff seems to be in motion in the strangest way. The hot water of the source is



DISTANT VIEW OF THE CASCADE, HIERAPOLIS.



WATER VESSELS (LARGE) MADE OF A SECTION OF PINE TREE.

strongly charged with carbonic acid gas, which it loses when it is exposed to the air; and then the water deposits on everything over which it flows a fine pearly alkaline substance, like salt or snow. At a distance of fully a mile from the great spring the water still retains its heat, and minute bubbles of air form on the surface of the body when bathed in it, so that when held under water it looks like frosted silver.

The water is of a mawkish taste, slightly acid, and ferruginous, and it is so soft that no soap is needed for washing or to remove grease spots. It is not wholesome, and good drinking water must be brought from a considerable distance; but after the water of the source has been thoroughly exposed to the air it loses its injurious properties, and though not palatable, may be drunk. Here I saw for the first time the wooden vessels used for carrying water. They are made of a section of the pine: the inside is hollowed from below, and the bottom is closed by another piece of wood exactly fitted into it. These vessels are very durable and strong.

Our accommodation was poor; but, thoroughly tired, we lay down upon the mats and slept as best we could.

April 29th.—We began our examination of the old city from the west side. After passing about a mile along the base of the cliff, we turned up a ravine on our right, and ascended to the plateau on which the city stood.

Both on the east and west of the city is a long street of tombs. The road, in continuation of the western street, was here carried over the ravine by a bridge. A branch of the stream from the great source has at some time flowed over this bridge and covered it with the stony deposit from its waters. The constant dripping of the waters has gradually filled up the arches, till it now forms nearly a solid wall, some thirty feet in height, across the ravine.

On an eminence to the west of the ravine is a very massy sepulchral building. Its interior is divided into stories, but the spaces are not large enough to contain sarcophagi such as those that were lying around. Outside, upon the top of the building, is placed a large sarcophagus with coarse bas-reliefs carved upon it; and probably the stages in the interior were intended to receive funereal urns. Many rock tombs and mausolea are on the sides of the ravine; amongst others, one with an inscription in large letters, but only in part legible:—

βουλη εις απαραιτητον.....γερουδια
 πυζιοις*. Δ..ΑΣΕΙΣ ... Εφανωτικακ..
 ΔΙΕΤΑΞΕΤΟ
 ΤΙΒ^ς ΚΛ^ς ΚΛΕΩΝΟΣ ΑΡΧΙΕΡΕΩΣ
 ΟΒ^ω ΜΟΣΧΑΙ.....ΑΙΕ.....
 ΚΛΕΩΝΟΣ ΑΠΟΛΙΠ.....

* For πυθιοις?



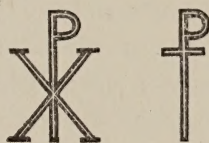
The mixture of letters in the inscription is curious. This man may have been a high priest of Cybele, whose worship prevailed in Hierapolis.

In a ravine to the north-east of this street of tombs is the ruin of a large Christian church of octagonal form, and with the cross inscribed upon it in many places. The street of tombs extends for about half a mile. It is bordered by a great number of sarcophagi, in some parts three or four deep, and presenting a great variety of shape. Some of them are really beautiful, but not one remains unopened or uninjured, and of the inscriptions not one of the many we examined was legible throughout. The material of which these monuments are made is the mountain limestone, which is less durable than marble, and in almost every case fine lichen has overgrown the crumbling surface of the stone and obscured the outline of the letters. Here and there portions of an inscription may be found more sheltered, and therefore in a little better preservation, but most cannot now be deciphered.

Very solemn and impressive these lines of massy funereal monuments must have been while as yet comparatively new and uninjured. Many of them are of great size.

About the middle of the street of tombs is a wall of very solid and massive masonry, and close to it the remains of a large and handsome church, built of large blocks of stone, without mortar, and

with great open arches. Over the arches is carved the labarum



Near it, on the other side of the street, is a large sarcophagus, thus inscribed in large and deeply cut letters :—

ΤΟΥΤΟ ΤΟ ΗΡΩΟΝ
ΣΤΕΦΑΝΩ Ι
ΗΕΡΓΑΣΙΑΤΩΝΒΑΦΕΩΝ.

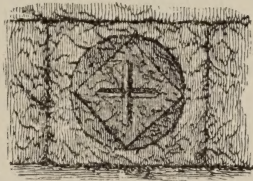
(The Dyers' Company [erected] this monument to Stephanus.)

Beyond this is a triumphal archway (of three arches), with a round tower on either side. It bears a Latin inscription, of which only part is legible. The corresponding Greek is below it :—

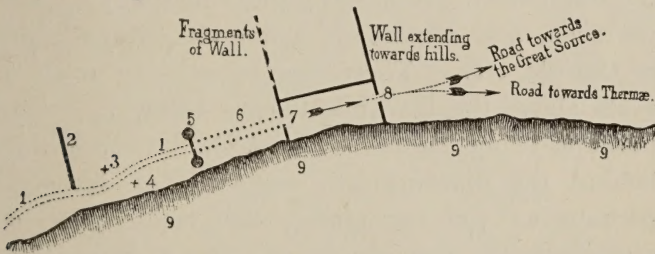
SICO PONT MAX TRIB POTE.

Beyond this is a double row of half-columns (*i.e.* having the back part flat). The street passes between them; but all are prostrate, and behind them are the ruins of private houses. The space between these and the columns had been roofed over and served as a portico or covered way, such as existed in most of these ancient cities.

Next we passed through the City Gate, with fragments of wall on its north side; the arch of the gateway is closed with massive blocks of stone, and the doorway is thus left square as at Kremna and several other places. On its inner side is inscribed the cross—



A few yards beyond this is another gateway, with a wall extending towards the hill on the north. The edge of the cliff was on the south, not many yards distant. Richly carved fragments of marble lie scattered about, or are built into the inner gate.



PLAN OF PART OF THE RUINS OF HIERAPOLIS.

1. Street of Tombs.—2. Massy Wall.—3. Ruins of large Church.—4. Tomb of Stephanus.—5. Triumphal Arch with Towers.—6. Colonnade (all fallen).—7. City Gate.—8. Inner Gate.—9. Precipitous Cliff.

A watercourse—now dry—passes from the great

source towards these gateways. A branch of the stream has at some time been turned in this direction, and the water has fastened together, with its stony deposit, the ruins and débris of the city over which it flowed in its course. Columns and fragments of all kinds are embedded in the stone, the whole forming a kind of wall several feet above the present level of the ground. Beyond this watercourse are the remains of a large solidly built edifice, with five circular recesses; over each is a smaller square recess, perhaps intended to receive a statue. The upper part of this building has been restored at a late age in the same way as the Aqueduct at Aiasolouk, all sorts of fragments having been inserted in the wall.

On a higher part of the plateau, and at the side of the hill, is the Theatre, looking towards the south-west. It is less injured than any we had yet seen, and commands a fine view over the site of the old city. There are twenty-five rows of seats above the diazoma, twenty below it, others perhaps being hidden by rubbish. In the wall behind the diazoma are some niches, intended perhaps as waiting places for messengers or attendants on the spectators. Its diameter (exterior) is 346 feet, interior 100 feet. The scena, with the rooms for the actors, still in great part remains. There are five doorways in the scena, four small and one large; these are ornamented



THE THEATRE AT HIERAPOLIS.



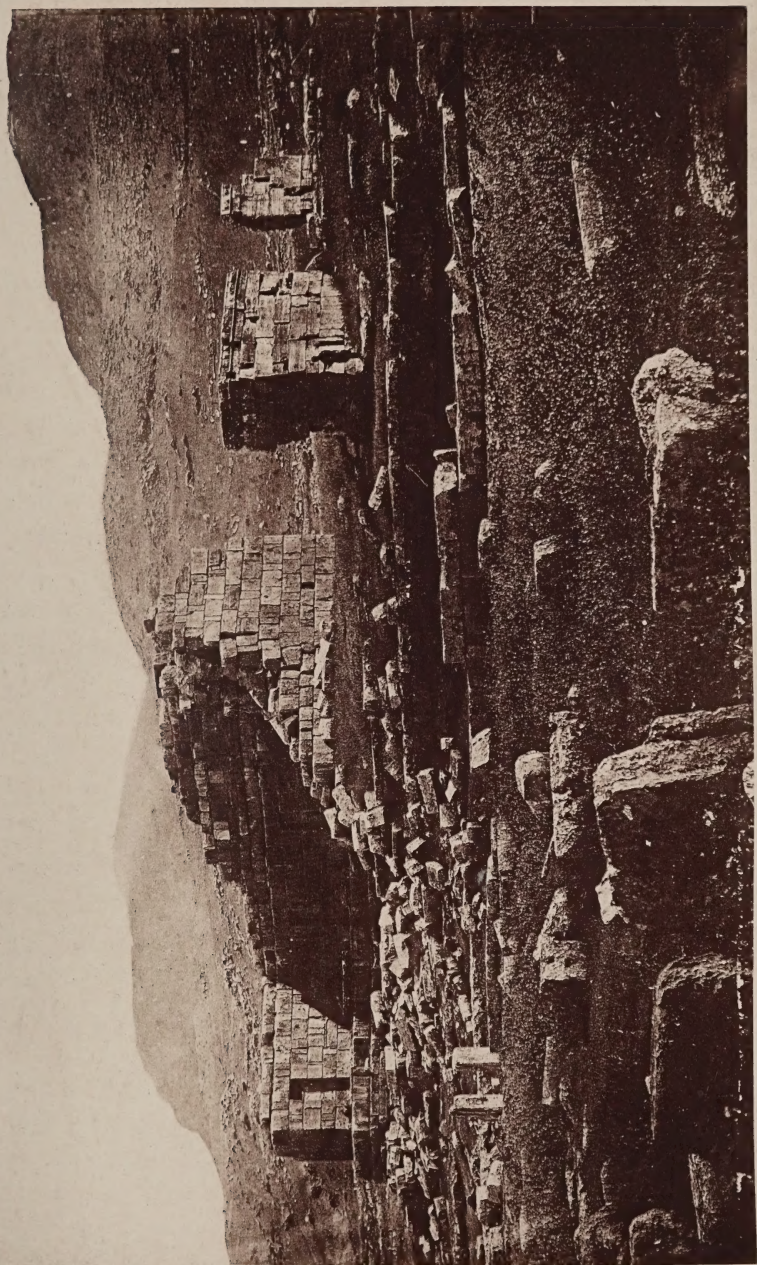
VIEW FROM THE THEATRE. HIERAPOLIS. LOOKING S.W.

along the sides and lintel with sculptures, some finely executed. The inscription over the great doorway is illegible, and before the gateway lies the usual confused heap of bas-reliefs, columns, &c.; one or two figures, however, have escaped demolition. There are four vomitoria: two round for the upper rows, two square for the lower. In the centre of the "pulpitum" there appears to have been a deep niche.

South of the Theatre is the great source; it is a large and deep pool of water, of a slight blue tint. We had no means of measuring its depth, but we could see at a depth of about twenty or twenty-five feet fragments of columns and portions of a well-made marble pavement. On one side of the pool is a deep rift in the rock at the bottom. The eye cannot penetrate far into this gloomy gulf, but it must be of great depth. Probably this deep reservoir was artificially formed to collect the water of the hot spring (for its sides are steep as if the rock had been cut), and the white marble pavement was then laid at the bottom. The effect of the blue tinted water above the pure white marble was, no doubt, very beautiful. It would seem also that a temple once stood over the source, and its fragments, thrown down perhaps by an earthquake, are still faintly visible through the clear water. The same force has rent and distorted the solid wall-like watercourses formed in the

course of ages by the different streams that have issued from the source. From every hollow in the ground along the bottom of the hill, from every little patch of marsh, carbonic acid gas issues with a hissing sound; bubbles of the gas rise incessantly from the bottom of the great source and mount upwards to the surface, like flickering particles of silver. The villagers told us that several persons had been drowned while bathing here, overpowered by the noxious gases, but, as *they* thought, dragged down by an "efreet" who lived in the spring. Goats, too, were sometimes killed, and one of our party found two sparrows just dead; they had alighted to drink and were stifled by the vapour. Doubtless the exhalations from the waters and earth are sometimes very concentrated and deadly.

Strabo (xiii., 4), after speaking of the hot spring, mentions the Plutonium, "a deep aperture under a small cliff in the hill side above the town, large enough for a man to enter. In front of it was a square enclosure about fifty feet in circumference, and this is filled by a thick, misty vapour, so that it is difficult to see the ground. The air outside this enclosure is quite pure in calm weather, but all animals that enter it die directly: even bulls are killed by the vapour. But the eunuch priests of Cybele (ἀπόκοποι Γάλλοι) can go in without hurt, so that they even approach the aperture and stoop down and look into it—and



SUPPOSED SITE OF THE PLUTONIUM, HIERAPOLIS.

plunge into it—so long as they hold their breath firmly, which they did till they seemed to be choking. Perhaps all eunuchs had this immunity, or perhaps only the eunuchs of this temple could do so; or they were saved by a divine Providence, as in cases of enthusiasm; or perhaps employed strong antidotes.” He is in doubt which.

Pliny (lib. ii., cap. 93), after mentioning similar deadly exhalations at Soracte, Sinuessa, Puteoli, Amsactus, &c., speaks of the Plutonium of Hierapolis as being “innocuous to the priest of the Mighty Mother (*i.e.*, Cybele) only.” Dion Cassius (lib. lxviii., cap. 27), speaking of Trajan’s visit to an orifice in the earth near Babylon, from which a deadly mephitic vapour rises, says that he had “himself examined another similar aperture at Hierapolis, in the province of Asia, and made trial of the vapour with birds, and himself stooped over and looked at the vapour—that it was enclosed in a kind of receptacle (ἐν δεξαμενῇ τινί), and there was a place from which to see it (δέατρον), and that it kills all animals, except men who are eunuchs; he did not know the reason, but relates exactly what he saw and heard,” &c.

Probably this aperture has long been blocked up. We saw nothing resembling it. Caution is necessary in examining the spring, or the unwary walker may suddenly fall into one of the many deep gulfs of hot water; the marshy ground

round the source is full of them, and they are often half hidden by a thick fringe of rushes growing round their margin.

On the edge of the cliff, and not far from the waterfall, are the remains of the Thermæ and Gymnasium—enormous masses of ruin. Of the Thermæ a huge vaulted hall and mighty arches remain, connected with the Gymnasium by walls of immense solidity. Along their outer base runs the principal channel of the hot water from the source. All these buildings are constructed of great blocks of limestone, without mortar, but admirably fitted together, and from the holes in the stones they seem to have been formerly covered with plaques of marble. The arches are truly gigantic in their proportions and in the blocks of which they are built. The Gymnasium attached to the Thermæ is filled with débris, over which the waters have flowed, depositing their incrustations. The whole surface of the interior sounds hollow beneath the foot. We observed the square pillars mentioned by Sir C. Fellows. They are of some kind of coarse conglomerate, and strangely warped by the sun; they may have belonged to courts in which the bathers could take exercise after the bath. Along the edge of the cliff, and just over the waterfall, are other ruins, consisting of massy walls much out of the perpendicular; and not far distant was a large basilica with three naves. The east



HIERAPOLIS—THE THERMÆ.

side of the city has also its street of tombs and numerous sarcophagi; but in consequence of the overpowering heat we did not visit them.

Hierapolis in the time of Pliny was devoted to the worship of Cybele. It was the birthplace of the famous stoic philosopher Epictetus, slave of Epaphroditus, the infamous freedman (*libertus*) of Nero, who helped his master to put an end to his life, and long afterwards was for this banished and finally executed by the Emperor Domitian.

A Christian Church was founded there at a very early period, and St. Paul (*Colossians iv.*, 13) mentions "them in Hierapolis." Its last bishop was in A.D. 1066. Doubtless the Greek Church there was treated in the same way as in other places by the Latin Crusaders, who seemed to have suppressed it whenever they had the power and to have established the usurping Church of the West in its place; but here, as elsewhere, the rival Churches soon fell before their common enemy, the victorious Muslim. Of the time when the city was finally abandoned we have no record.

Hierapolis, like its neighbour Laodicea, owed most of its prosperity to its woollen manufactures. Strabo says that the mineral properties of its water rendered the root dyes of Hierapolis (*madder*, &c.) so excellent that they might even vie with the rich scarlet and precious sea purple. And it was famous as a bathing place. Its pure

air, its abundant waters, the beauty of its position, the romantic woods and mountains in its neighbourhood, all helped to make it famous in the ancient world. But its glory has disappeared like a dream! I have seen few spots more gloomy and depressing than the old Thermæ of Hierapolis. The rich gifts of nature are still there, but in place of the flourishing city, with its polished and wealthy citizens, only the black tents of a few wandering shepherds and the poor peasants of Pambouk Kalesy are left. This title, signifying "Cotton Fort," is the name by which the place is known to the Turks; but the ruins of the old city have no tenants except the few Yourouks who bring their flocks to pasture there.

Our friends from Smyrna and Aidin left us at 3 P.M., intending to travel all night, so as to escape the heat, which in these great plains is already intense. For the rest of the journey only Mr. Seiff, myself, our interpreter, and the two muleteers remained.

CHAPTER VII.

Parched District—Bridge over the Lycus—Yourouk Tribe Emigrating—Shepherd's Bridge—Ravine of the Ak Soo—Site of Colossæ—Barrow—Remains of the Old City—Petrifying Streams—Chasm of the Lycus—Explanation of its Formation—Last Bishop of Colossæ—Ride to Khonas—Beauty of the Country—Village of Khonas—House of Ibrahim Aga—No Antiquities at Khonas—Beauty of the Children—Visit of the Villagers—The Kadi—Want of Education among the People—Beauty of the Country to the west of Khonas—The Kazik Pass—Our Escort—Mount Khonas—Tchukour—Brigands' Place of Ambush—Plain of Karajuk—Its Rivers—Cibyritic Confederation—Crops—Soil—Irrigation—Geological Formation—Karajuk Bazaar—Khan—Greek Khanji—Disturbed State of the Country—Arab Servant at Khan—Ravine and Village of Geunahi—Barren Soil and Miserable Crops—Eschler Yailas—Desolate Aspect of the Country—Poverty of the Villagers—Money-lenders—Causes of Misery in a Turkish Village—Salt Lake of Salda—Karaatlu—Our Host—His House—Crops—Forests—Carelessness in the Management of the Forests—Fires in the Forests—Our Evening Meal.

APRIL 30th.—Left Hierapolis 6.30 A.M. in weather cloudy and very sultry. Our course was due east, along the base of the hills, over a soil chalky, dry, and scantily covered with herbage, all which will soon be scorched up as summer advances. After passing the villages of Dagħ Keui, Ghirlani, and Eldenizli on our left, we crossed one of the tributaries of the Lycus, descending from the hills on the north. In the

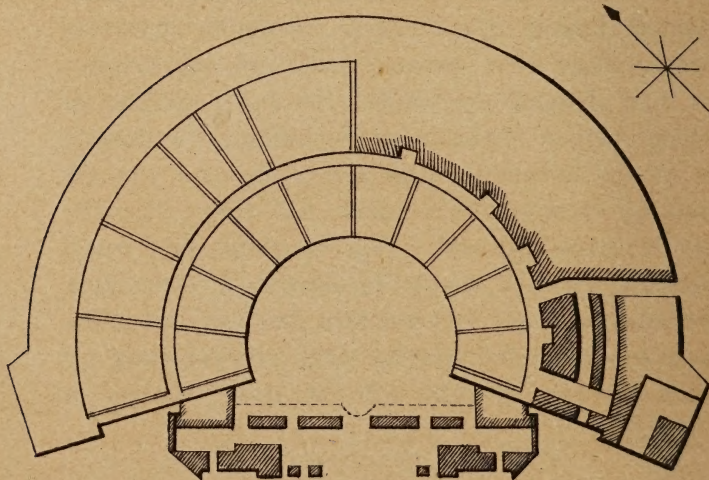
plain to our right were the villages of Aktche Tchesmasy and Tchetmejas. At 8.40 A.M. we crossed the Lycus (Tchorouk Soo) by a good stone bridge, and ascended the hills to the south-east of the stream.

The plain of the Lycus is bordered by two ranges of barren chalky hills: one the range of Hierapolis, the other that of Laodicea. Close behind the former rises a higher limestone range, but between the range of Laodicea and the high mountains to the south of it lies the plain of Denizli. All these high mountains are volcanic, and the highest point of Khonas Dagħ appears to have been the crater of a volcano.

The country to the east and north-east of the Lycus is very parched and barren; no villages appear in it, but the black Yourouk tents are at this season thickly scattered over it. Whenever we passed near any of them the fine and powerful shepherd dogs would bound fiercely towards us, but their masters were most careful in calling them off. Nowhere, indeed, had we reason to complain of the peasants on this point. On our way we met a large Yourouk family or tribe *en route* for some other pasture ground. They had thirty or forty camels, many cattle, and some hundreds of sheep and goats; they were well dressed, and some of the men mounted on good horses; their women (who did not wear a veil as most of the Muslim women) were



STYLE OF TOMB STONES AT COLOSSÆ.



THE THEATRE OF HIERAPOLIS, 346 FEET IN DIAMETER.
(Only half the rows of seats in the cavea are represented.)

really good-looking. Altogether they seemed in good circumstances; their roving life enabling them to escape the exactions of the Government officials better than the village peasants, who are, in a manner, tied to the soil.*

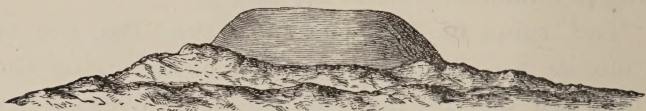
The ruins of Colossæ (or rather the site of Colossæ, for of ruins we saw none deserving the title) are on the north side of the Lycus. By mistake we had crossed the stone bridge, which here spans the river, and were passing up the south bank. Some shepherds whom we met directed us to a spot where we could recross the stream—here a deep and rapid torrent—by a bridge which the Yourouks had made for the passage of their cattle. It consisted of trunks of trees laid across from two rocks on opposite sides of the stream, and covered with brushwood and earth. We dismounted, and crossed this frail structure singly.

The river descends rapidly through a narrow valley, between cliffs of chalk or limestone. Though not so large or beautiful as the valley of the Mosynus, this is a very picturesque spot, and reminded me of the valley at the great source of the Orontes, in the Anti-Lebanon.

We reached the site of Colossæ at 11 A.M. It is on the cliff, which here borders the river; and

* In some provinces they cannot quit their villages without a special permit—even their destination must be specified; but in the interior this rule is less strictly enforced.

exactly opposite to it, on the other side of the Lycus, is a curious cairn or barrow. (We noticed several similar artificial mounds in various parts of Anatolia).



Nothing appears to be left of the town but a number of rough lichen-covered blocks of limestone and rock tombs, over which were placed either massive stones or monuments, nearly all of the same shape. We saw no remains of a city wall, no theatre, and apparently no public buildings of any importance—nothing but rude limestone blocks scattered over a space of half to three-quarters of a mile square. In this poor upland valley, with a barren soil, and far out of the route of traffic, Colossæ could never have been a place of much importance. Strabo, however, says that they made good profits from their wool, which was of the same raven black (*χοράξῃ χροῖα*) as the wool of Laodicea.

A bridge crosses the river, close to the barrow above mentioned, and near it three streams unite: one—the largest—flowing from east to west, another, called the Ak Soo, from the north-east (this is probably the head water of the Lycus, and possesses strongly petrifying qualities); the

third falls in a considerable waterfall over the south cliff. The rocky banks of the river are full of tombs, but we nowhere saw a single inscription, nor the slightest record of the old town. While riding up the north bank of the Tchorouk Soo we passed several petrified water-courses like those of Hierapolis. Near the bridge the whole north bank of the river seems to be a deposit of the Ak Soo, and the stream, which turns some overshot mills near the bridge, emits a fetid odour of sulphuretted hydrogen—indeed the whole country, for many miles round, seems to abound with waters like those of Hierapolis.

We searched, with no better success than previous travellers, for the spot in which Herodotus says the Lycus disappears under ground and again emerges after a course of about five stadia (about half a mile), “ἐς χάσμα γῆς ἐσβάλλων ἔπειτα διὰ σταδίων ὡς μάλιστα καὶ πέντε ἀναφαινόμενος,” &c. (Herod. vii., 30).

Hamilton, whose description is very exact, supposes that this place was the narrow ravine below the bridge, and that the Ak Soo once entered the Tchorouk Soo *there*, and not as now *above* the bridge, and that the “chasma” was simply a crust under which the river flowed, formed by the constant deposit of the Ak Soo, along the edge of the cliff till it met the similar deposit of the stream, which (as before said) falls over the cliff into the Tchorouk Soo on the south

side. Yet it is not easy to see how this could occur, for the streams would be diverted from their course by the stone they themselves deposited long before they could cover over a ravine which, though narrow, is yet—relatively to such an operation—wide. Doubtless lapse of time, earthquakes, &c., have caused great changes in the surface of the country here; but, altogether, this question of the “chasm” of the Lycus is still one of the unsolved difficulties of ancient geography. A bishop of Colossæ (the last) is mentioned under the reign of Manuel Comnenus (A.D. 1143—1180).

The ride from Colossæ up to Khonas is very pretty. It passes through a belt of cultivated and richly-wooded country, amidst trees of many kinds—oak, walnut, ash, elm, vine, cherry, pear, plum, and apricot. It is one of the few spots we saw—out of the valley of the Mæander—which seemed well planted with fruit trees. We rode through shady lanes, passing many small streams and fountains. At intervals were antique fragments, a few broken columns, or a piece of roughly sculptured marble, but we did not observe any important remains, although doubtless part of the city was on this side of the river.

Near Khonas itself the land is barren and stony. We reached the village at 2.30 P.M., and were lodged in the house of Ibrahim Aga, one of the principal men of the place. The master

himself was absent; his horse had been stolen, and he was endeavouring to recover it.

The house was situated in a large courtyard overshadowed by fine trees—plane and walnut. On one side of it a fountain of excellent water poured in plentiful stream into an old sarcophagus. In front was a tall wooden erection something like an election platform, but roofless and dilapidated; upon this visitors sat, under the shade of the trees, and enjoyed pipes and conversation. The house itself consisted of one good-sized room—low and dark—with the usual small windows and low doorway, but well matted and tolerably clean.

A negro slave waited upon us and showed us every attention. While coffee was being served—the first and indispensable point—the notables of the village called to see us: at their head Mustafa Effendi Almaluli, the Kadi of Khonas. He was a man of some forty years, tall and thin, with handsome, finely-cut features, and very courteous and well-bred. After giving the necessary orders for our comfort he retired, and soon the rest of our visitors followed. We then went out to see the village. There are no ancient remains—only a deserted mosque on the side of the hill; and although we questioned our visitors closely, we could obtain no certain information as to any ruins in the neighbourhood—perhaps the villagers neither knew nor cared about their

existence. Few travellers visit this retired spot, but we heard that about two years before, two Europeans had stayed a while in the village. This was the only occasion on which I heard the word "Giaoùr" (unbeliever), and then no offence was meant. It was synonymous with European. The position of the village at the foot of Khonas Dagħ is fine; it is clean, well-built, and healthy. But our hosts complained of poverty, "their land was not productive"—băřākàt yok! ("there is no blessing!")—they said. The majority of the people are Muslim, but many Greeks live amongst them. As at several other places, so here, I could not help remarking the great beauty of the children, especially one little girl of six or seven years, most picturesquely attired, who was engaged filling a pitcher at one of the many fountains in the village. Her hair was of a beautiful flaxen colour, and as she turned to look at the "Giaoùrs" with her bright blue eyes, in which a kind of tranquil surprise was evident, I thought I had never seen a more perfect picture!

Towards sunset we returned to our lodging. Visitors again dropped in, and Mustafa Effendi, who was a native of Almalu, understanding that we intended visiting Lycia, gave us some information as to the best routes, &c. He said there was no fear of brigands in Lycia—this, as will be seen, was not quite correct—but he

strongly advised us to take an escort through the Kazik Pass, the route we were to follow on the morrow. In reply to my inquiries for antique coins, I was told that about eighteen months back the Ottoman Government had sent men round and collected all the antiquities, coins, &c., which the villagers possessed. A few were brought, but none worth buying, and the prices asked were ridiculously high. On inquiring of the village moollah, who was one of our visitors, as to the state of education in the village, he frankly confessed "it would be best to say that of education there was none."

Our supper was sent from the "hareem" of our host. It consisted of rice, soup, a dish of stewed peas, another of beans, yaourt, and pilaff, with flat cakes of unleavened bread.

After a long and desultory conversation our visitors left us. The circle of their ideas was limited, but they were intelligent and very polite. Some of them were extremely fine and handsome men.

May 1st.—Up at 5 A.M. The kadi again came to bid us adieu, and brought with him our escort, a zaptieh (native policeman), and two of his own servants, a negro and a fine young Turk. At 7.25 A.M. we started. The previous day had been intolerably close and sultry, but clear; to-day was dull and gloomy. We might easily have imagined ourselves in a mild, dull July morning in England.

At first our route was to the west, through a beautifully wooded and grassy district filled with birds and wild flowers, and like some neglected bit of forest country in England.

At 9 A.M. we reached the entrance of the Kazik Pass. It is a broad and well frequented road, rising very gradually, and passing through a wide valley in the mountains. There is but little wood, except on the slopes of the hills, and the scenery is far inferior to that of the Bedra Pass. As we turned southwards we could distinguish Denizli in the plain; between us and it lay a number of grassy hollows, fresh and green, only frequented by the Yourouk shepherds.

Mount Khonas rose on our left, some 4,000 feet without a break, its summit crowned with pines and tipped with snow; it was of that beautiful ash colour already noticed in Mount Cadmus. Here and there in the hills on our right were patches of deep red soil, and below one of these lay the village of Tchukour—as its name implies, a deep hollow surrounded by high mountains. This mountain basin was well cultivated, and to it the road gradually ascended, and still ascended beyond it, till we could feel the cold breeze coming over the snow, which was at no great distance above us. Just at the head of the pass our guides pointed out a small lake on the left, thickly embosomed in trees—a usual place of ambush for any robbers who might be lurking in the neighbourhood.

After passing this our guards left us, and we reached the summit of the pass by a steep rocky path. We could still plainly see Hierapolis, which lay due north from us, on the other side of the plain.

After an hour's rest at the café a short descent brought us into the plain of Karajuk (*pron.* Kàrăyoùk).

This magnificent district—the ancient Cillanian plain—extends in an unbroken level for nearly fifty miles towards the south-east, to the base of the mountains which form the northern limit of Lycia.

It is watered by the Gerenis Tchai (Indus Amnis) and its tributaries. This river, rising in the mountains of Lycia, flows northwards and north-west till within three or four hours of Karajuk Bazaar; then it turns suddenly to the south-west, and under the name of Dolomon Tchai (Calbis) enters the sea some forty miles west of Makri in a large, deep, and rapid stream. Pliny (v., 28) says that “the Indus, rising in the Cibyrtian mountains, receives sixty perennial rivers and more than a hundred torrents.”

The cities of this district—Cibyra, Bubon, Balbura, and Ænoanda—formed a rich and powerful confederation. Of these cities the first was able alone to raise within six days the heavy contribution exacted by the Roman Consul Maullius in 189 B.C., which amounted to 100 talents (nearly

£25,000) and 10,000 medimni of wheat (15,000 bushels).

The level of this plain is considerably above even that of the plain of the Lycus; for we had now reached the great central plateau of Anatolia. The temperature was sensibly colder. On every side mountains were in sight, many still covered with snow, and far in the south rose the high ranges of Lycia.

Fine crops of grain and opium are grown here, but a large portion of the soil is now either lying fallow, or left uncultivated because of the heavy taxes or high rent demanded. There are few trees, very few villages, and no streams in this part, but at intervals we passed large wells. The apparatus for raising water is like the Egyptian "shadoof." Two upright posts support upon a pivot a long pole, to the extremity of which a brass chain and bucket are attached. The lower end of the transverse pole, being heavy, serves to draw up the water bucket when full. The subsoil of the plain is very tenacious of water, and even a slight rain disappears slowly. The plain is a tertiary formation, and the chalk crops up, especially on its south-west edge, in hills of considerable height. In a few places occur igneous rocks (*e.g.*, to the east and north of Cibyra), and iron ore is plentiful. The great mountain ranges around it are of limestone. A dense haze hung over the plain, soon a heavy thunderstorm burst over the pass we had

just left, and a cold, driving rain began to fall ; the temperature was many degrees colder than we had lately experienced, and we gladly sheltered ourselves in the khan at Karajuk.

Karajuk Bazaar is a small village, containing only about 200 residents. The number of passers-by is, however, great. We met long trains of camels, and many travellers on foot and on horseback, and at certain seasons of the year fairs are held here, which are very numerous attended.

Near the khan are large sheds for sheltering the camels and their loads. The khan itself is simply a square yard, surrounded by a wall of unbaked brick, and with a row of small one-storied chambers along the sides of the square ; these have a flat roof made of brushwood covered with clay. The chamber assigned to us had been plastered inside with clay, which had fallen off in great part and exposed the mud bricks of which the walls were built. There was a small window, closed by two boards—of course no glass—and the door as usual low and narrow ; there were several chinks in the wall, wide enough to insert the hand, and useful now as ventilators ; but fortunately the roof was good.

The khanji, a Greek who had been a seaman, and had visited nearly all the ports in Anatolia, knew a little Arabic, having lived a while in Alexandria. He was very attentive, made us a huge fire of pine logs, which was very acceptable,

prepared us a tolerable supper, and then favoured us with his company to smoke a tchibouque or two and drink a few cups of coffee. He said that the country was in a very disturbed state: the Kaimakam of Karajuk had been disgraced, by orders from Stamboul, for some serious offence; the Medjlis (village council) had been dissolved, and at present there was no authority in office. He told us the usual tales about brigands, "that a leading member of the Medjlis had been robbed only a few days before, the people were lazy and therefore poor, they were too fond of the chase, and very ready to attack travellers," &c. Perhaps his account was somewhat highly coloured; still, as the country we should pass through on the morrow was wilder and more solitary than that we had hitherto seen, and we should at all events require a guide, we agreed to hire an armed Turk, whom the khanji recommended, to accompany us as far as Geunahi. The servant at the khan was an Arab from Jaffa, who by some chance had found his way to this out-of-the-way place. He complained of the poor pay he received, of the cold and inclement climate ("Kool hoo jebal," "it is all mountain," he said); but he had married a woman of the country and could not leave, though he wished himself back again at his beloved Jaffa. His delight at hearing his native tongue was great.

Although our room was unpromising, the mats

were clean, there were no fleas for a wonder, and we passed a tolerable night.

May 2nd.—At 8.45 A.M. we left Karajuk. Our route was due east, up a narrow ravine, between rounded hills covered with large loose boulders of granite and sienite. These hills form the east limit of the plain, and all this part consists of granitic and sienitic formations. Further up the valley, limestone, and limestone mixed with granite ridges and boulders appear.

A small stream traverses the valley; along it the soil was cultivated, but not continuously; by far the greater part was waste or covered with brushwood. After passing the small villages of Auschar and Sertchalik, at 9.15 A.M. we reached Geunahi, a large village at the foot of a conical hill, on which a few magnificent pines were growing. I never saw thinner or more wretched crops than those around this village; it seemed as if they would not repay the cost of seed and labour. The people are wretchedly poor; even the cemeteries, with their rough wooden monuments instead of stone, show signs of poverty.

After passing Geunahi we ascended to a tract of country, barren, rocky, and uninhabited, called the Eschler Yailas. Even grass fails here; there is nothing but stunted woods of pine; the whole district is volcanic, and it seems as if a devouring fire had passed over it.

At the very top of the ascent from Geunahi

there is a spot which looks like a veritable robbers' trap: the track passes through a narrow opening in the tufa rock to a small open space with high and steep sides, and the only exit is by another narrow opening like the former. Two or three resolute men might easily rob a whole party if they could but surprise them in this spot.

Nearly at the summit of the Eschler Yailas is a guard-house; its inmates could afford no protection in case of real danger, but on this lonely tract it is pleasant to find a human habitation.

The zaptieh at the guard-house was a native of Geunahi, and he confirmed our impression of the poverty of the village and district. He said the peasants could only afford to eat bread made from "tchudâr" (*i.e.*, rye). Each person required for the year's consumption about 350 Turkish piastres worth of this (about £2 15s.); in addition to this is the expense of their clothing, &c. "The village was heavily indebted," and once in the hands of the money-lenders the villagers speedily sink into the most wretched condition. They obtain what clothing, implements, &c., they require from the native merchants of Aidin, Denizli, &c., who of course make a charge in proportion to the risk (*i.e.*, much beyond the fair price).

The villagers pay as long as they have the power; for the Turk is really an honest man. When the creditor finds that his debtor can pay no more he generally applies to the authorities, and

the defaulter is imprisoned ; but when at last it is evident that nothing more can possibly be obtained of the man he is released.

An attempt had been made by the Government to afford relief by the establishment of agricultural banks in various districts, which should make advances to the peasants at a lower interest than the very exorbitant rate demanded by the Armenian money-lenders ; but it had failed. In general the beginning of monetary troubles in a Turkish village is inability to pay the Government taxes, owing to failure of the crops, &c. The poor people have then no other resource but application to a money-lender ; and once embarked in this unfortunate course the villagers are always in a state of poverty. This perhaps accounts for the striking contrast often to be seen between two neighbouring villages—the one is indebted, the other free from debt.

A few hundred yards from the guard-house we crossed the highest point in the yaila, and saw below us in a deep hollow surrounded by well wooded hills of no great height the salt lake of Salda (or Salta), with the village of Salda at its west end ; Kaiadeveh (the village indicated in Kieppert's map) is at its *east* end. The waters of the lake have the same bluish metallic lustre that all salt lakes present, and a plentiful incrustation of salt has formed all round the edge of the water.

The road, which is very good, descends nearly to the level of the water; then passing Kaiadeveh on the left, it rises to a high plateau. Here another great plain opens, only half cultivated, without trees, and surrounded by bare hills. On the left were the Yalanlish mountains, and far in front rose the snowy top of Dauruz Dagħ, the mountain above Sparta.

At 2.35 P.M. we halted at Karaatlu, a small village in a hollow of the plain built in the midst of a group of Dolomite limestone rocks, which here project in white masses from the in general level surface.

We were entertained in the house of "Karaatlūli Hadji Omer Zadeh Ali Aga," the Kadi of Karaatlu.

Our host was not so handsome as the Kadi of Khonas, but he was dignified and courteous and seemed much respected by the people of the village. His house, which was the best we had yet seen, was of unbaked brick raised upon a stone foundation, and consisted of a spacious inner room ceiled with pine planks, which were supported by extremely fine round beams of pine. The floor was well matted; there were carpets, and large cushions to rest upon. The fireplace was spacious, and round the walls hung weapons of various kinds, amongst them some fine old Arnaout flint guns. There were some attempts at ornamentation—a clock, flowers, &c., were rudely painted upon the walls in red, yellow, green, and blue.

From the road outside six or seven steps led up to a wide wooden stage, upon which the door of the reception room ("salaamlik") opened. On a level with this stage, and not separated from it, was a spacious summer room; its roof was supported by fine beams of pine, but its sides were open. Throughout all this district it is the custom to live during the warm season in such a summer room, for in the cool pure air of this high plateau flies and mosquitoes are seldom troublesome. Some of these open rooms are really handsome in their way. Attached to this outer room is a large balcony extending several feet over the roadway, and it is here that the master of the house and his friends sit during fine weather. Nearly all the houses in this part of Anatolia are formed more or less upon a similar plan. I need not say that the women's part of the house ("hareèm") is quite separate, and that no stranger can enter it.

After taking the customary cup of coffee we fell into conversation with our host. He said their village only contained about 150 people; their land was good, but although surrounded by mountains they suffered much at times from drought. Last year the crop of opium was large and of good quality, but this year no rain had fallen at the favourable season. The wheat harvest begins at about our month of August. In winter the cold is intense, deep snow lying over the whole country. Their village had two men serving in the army;

sometimes they supplied more. He assured us that there were no brigands in all that district—the forests were not extensive; and on these wide open plains cavalry can act with effect, so that brigands have less chance here than in the thickly-wooded districts further west.

The magnificent beams of pine wood in his house gave me occasion to ask about the forests; he said that no care whatever was taken of them, but that so rapid and plentiful was the growth of the pine forest in the mountains that he did not think the supply likely to fall short. He had to bring his firewood from a mountain, at about one hour's distance; any one might freely take what he required, and if building timber is needed a woodman is sent, who marks on the bark the name of the man for whom it is intended, and then fells the tree. He thought that there would be great difficulty in enforcing the rules of the Forest Administration, lately established at Constantinople, for the feeling of the whole country was opposed to any restriction in the use of the forests. I afterwards heard the same thing at Constantinople; a great disturbance even had been caused in various places on the north coast of Anatolia by an attempt to prevent the villagers from exercising their right of "foresting," a privilege they had enjoyed from time immemorial. And yet, if this country should be at all opened up by railways and roads, it will be absolutely necessary for the

Government to take in hand the management of the forests.

Already the export of timber from some ports is large, and when the demand becomes great, however well wooded a country may be its forests are soon exhausted, unless care be taken to protect and replant. In the course of last summer the *Levant Times*—a Constantinople journal—contained notice of a terrible fire that had broken out in the forests on the mainland near Rhodes, and said that it rivalled in extent the great fires in America, for it extended from Boudroun to Marmarice, a distance of seventy miles. I know not if this be correct or not. Again, in 1873 a very large extent of forest along the banks of the Jyhoun in Cilicia was destroyed in the same way. The shepherd tribes burn the dry grass in autumn in order to obtain fresh pasturage, and thus the forest often takes fire, and immense mischief is done.

Nor is the mischief limited to the mere destruction of the wood. In these southern regions the disappearance of forest is inevitably followed by drought, till—as in most of the Greek islands and throughout nearly the whole of Syria and Palestine—there is a chronic scarcity of water and rain, which every few years causes a famine.

We sat smoking and talking, and dreadfully hungry, till at length our supper appeared. First, a number of deep copper dishes (casseroles) were brought in containing the food; these were placed

near the fire; next, a low stool (khùrsi)—the native table; upon this was placed a large round copper tray (sunneèah), a copper pot of soup, and a number of flat cakes of unleavened bread; some wooden spoons and a few green onions were laid round the tray, and we sat down to our meal. It consisted of a dish of stewed peas, a dish of poached eggs, served up with tomatas and yaourt slightly flavoured with garlic (and very palatable), a pilaff, and some sweet thickened milk. The supper was good, but it was rather embarrassing to be surrounded by fifteen or twenty people all curiously watching our awkward attempts at eating in the native style, and yet all perfectly polite. After we had eaten, the attendants finished what was left of the supper, a large closet in the wall was opened, some “yorghans” (quilted coverlets of cotton) were brought out, and we lay down upon them on the floor to sleep.

CHAPTER VIII.

Rock Carvings at Karaatlu—Dangers of Wealth in Turkey—The Poppy—Opium—Village of Naoulo—Lake of Yarishli—View—Inscription over the Village Fountain—Lacina—Statue near the Lake—Appearance of Country—Beauty of View over the Lake of Buldour—Village of Yarakuei—The Villagers—Inscription in the Cemetery—Yasakeui—Rich Colour of Cliffs and Soil—Buldour—Khan—Our Evening Meal—Environs of the Town—Guschla—Tchartchin—Volcanic Formation—Rich Colour of Soil—A Yaila—Yaraseen—Road through Volcanic Hills to Sparta—Plain of Sparta—Government Police (Zaptieh)—Pambouk Khan—Mosque—Greek Schools—Greek not spoken here till quite lately—An Antique Statue from Cibra (Horzoom)—How Sparta was Founded—Its Thriving Appearance—Mines in the District—Want of Roads—Railroad might easily be made—We are Summoned before the Governor—Greek Church—Good Houses—Pretty Situation of the Town—Improvement in the Behaviour of the Turks to Christians—Wealth of People—Climate—Crops—Expense of Transport—Instance—A Railway Projected from Sparta to Adalia—Bargaining of Orientals—Earthenware Plates.

MAY 3rd.—We left Karaatlu at 6.5 A.M. As we were starting the villagers pointed out to us some coarse bas-reliefs, on a crystalline white limestone rock in the village, consisting of two tall standing figures, but so much defaced and worn that we could make nothing of them. It was evidently not Greek work, and I concluded that it was of the same nature, perhaps of the same age, as the rock carvings at Eujuk, near Yeuzgatt, which Mr.

Hamilton describes, and which he thinks were Lydian work.

We learnt that our host had just been released from a forty days' arrest at Buldour. He was the Government "menzilji" (postmaster), and in a dispute with some one who had injured his horses had beaten the man severely. The Governor of Buldour had referred the matter to the Governor of Kirk Aghadj, and our host had been released; but during his arrest his post had been given to another.

A rich man in Turkey is always exposed to the exactions of the Government officials, and should he in the least point transgress the law he is unmercifully "squeezed." In the old times, before Tanzimât and publicity became the order of the day in Turkey, his *life* was as much at the mercy of the officials as his *fortune*. At Aidin several fearful stories were related to us of the cruelty of Hafiz (or Tahir?) Pasha, who was deposed in 1840 by Sultan Mahmoud. Fortunately even in these remote districts of the empire such cruelty as that of this man is now almost impossible, although it cannot be denied that grievous injustice and oppression is of common occurrence.

Our course was due east over the plain, which was covered with fine crops of young wheat and poppy. In this elevated district the latter is not yet in bloom, but in the more sheltered valleys the fields were gay with its flowers, which were of white

and lavender or deep slate colour. It is a somewhat precarious crop ; cold weather at seed time injures both quantity and quality of the drug ; rain falling after the incision has been made in the seed vessel, washes off the milky sap before it has coagulated, and great care is required in scraping off the opium when dry ; this is done by the women and children of the villages.

Two hours' ride brought us to the village of Naoulo. From the high ground near the village is a fine prospect of the lake of Yarishli, with water of the deepest blue, and beyond it range after range of mountains, till the view was closed by Dauruz Dagh, covered half way down from its summit with snow. From Naoulo we descended into the deep depression in which the lake lies, and passed through Yarishli. The village fountain is surmounted by a cornice of close-grained limestone, bearing a long inscription, but much of it is illegible.

The people of the village told us that at the west end of the lake stood a statue with its arm extended, but even had their information been less vague, to visit it would have taken us far out of our way.

They even pointed out the spot where the figure stood ; but though we carefully examined the whole neighbourhood with the telescope we could perceive nothing of what they mentioned.

The old town of Lacina was in this place, and, as

usual, there were a few columns, &c., in the Cemetery; but we neither saw nor heard of other remains, and only stopped long enough to copy the following inscription. Great part of the first line is quite illegible:—

LINE

1. ΠΑΣΙΚΑΙ... ΤΟΝΔΙΑΜΟΝΗ.... ΙΩΝΜΕΓΙ
... ΤΩΝΚΡΙΑΗΝ... ΝΩΛΑ... ΝΤΟ...

2. ΕΟΤΗΡΟ ΜΑΤΡ ΑΝΤΩΝΕΙΝΟΥ.

3. ΝΕΑΣ ΗΡΑΣ ΙΟΥΜΑΣ (rest illegible) ΚΑΙ ΤΟΝ
.... ΑΙC.

4. CΥΝΠΑΝΤΟΣΟΙΚΟΥΤΩΝCΕΒΑΣΤΩΝΚΑΙ
ΙΕΡΑΣCΥΓΚΛΗΤΟΥΚΑΙΔΗΜΟΥΤΟΥΡΩΜΑΙΩΝ
ΕΠΙΑΝΘΥΠΑΤΟΥΤΟΥΛΑΜΠΡΟΤΑΤΟΥ.

5. ΤΑΡΙΟΥΤΙΤΙΑΝΟΥΤΗΓΛΥΚΥΤΑΤΗΠΑΤΡ
ΙΔΙΤΩΝΤΑΚΙΝΕΩΜΔΗΜΩΜΕΤΑΠΑΣΑCΑΡ(Χ)
ΑΣΤΕΚΑΙΔΕΙΤΟΥΡΓΙΑCΚΑΙΔΙΑΠΟΡΙΤΙΩΝ
(ΤΑΚΙΝΕΩΜ *pro* ΔΑΚΙΝΕΩΝ?)

6. ΠΡΕCΒΙΑCΑCΗΝ(Υ)CΕΝΕΠΙΘΕΟΝΚΟΥCΘ
ΔΟΝΤΡΥΦΩΝΑΠΟΔΔΩΝΙΔΟΥΠΟCΚΟCΕΝΟC
ΑΠΟΠΡΟΙΚΟCΙΑΔΟCΟΥΙΝ* (*pro* ΘΥΓΑ*?)

7. ΤΡΟCΙΔΙΑCΗΡΩΔΟCΠΡΟCΦΙΛΟΤΕΙCΗC
ΑΜΕΝΟCΜΕΤΑΤΗCΓΥΝΑΙΚΟCΑΥCΙΝΕΔΑΟΥ
ΚΑΙΕΙCΤΟΝΒΑCΙΛΩΤΗC.

8. ΘΥΓΑΤΡΟCΑ... ΩΝΛΟΤΟΝΕΠΙΤΩΚΑΙΑΥΤ
ΑCΔΙΑΒΙΟΥCΕΤΕΧΕΙΝΕΚΤΕΛΕCΤΟΒΑΛΑΝΕ
ΙΩΝΠΑΡΕΔΩΚΕΝ.

Many of the letters are much defaced. As nearly as I could make out this is the inscription. Much is quite illegible, and it was not easy to examine

owing to the position of the stone and the intense sunlight.

It records the dedication of a bath to his "dear native place"—the Demos of Lacina—by a certain Tryphon, the son of Apollonides, who had borne sundry public charges and duties—amongst others apparently a deputation to the Emperor Commodus. He gives the bath "complete," with the consent of various relatives, on condition that they should "have the use of it during their life." The date of the inscription is A.D. 211—217, during the reign of the Emperor Caracalla.

On mounting the hill at the east end of the lake we entered a wide sterile plain, bordered by low rocky hills quite bare of vegetation; and here commenced a tract of country such as we had not yet seen. There were at rare intervals a few scanty patches of wheat, but most of the ground was covered with bitter or aromatic herbs, which scarcely afforded pasturage for a few miserable sheep. No village was in sight, but on reaching the highest point in the plain we had a magnificent prospect. Below us was the lake of Buldour, encircled by ranges of mountains, one behind the other, and at its extremity one of the snow mountains we had seen from Karaatlu—Borlu Dagħ. It was a lovely sight, and we stopped involuntarily to look at it. The foreground was the plain, covered with pale, dull green or yellow herbage; then the patches of white clay and shining salt at

the nearer end of the lake; next the gardens and walnut and poplar trees of Yarakeui; then ranges of mountains, sinking downwards towards the lake in most beautiful outlines—a fitting frame to the deep blue waters. The bright sunlight seemed to throw a faint haze over all, and yet the colouring was wonderful! Some of the mountains were violet, with great patches of carmine, showing the presence of the red loam so often mentioned; masses of deeper violet marked the pine forest on the mountain sides; one range immediately under Borlu Dagħ had no trees on its summit, and it appeared of a pale rose tint; the glittering snow-topped peak, some fifty miles distant, towered above all. Every day has disclosed some variety of beautiful scenery in this wonderful country—there is no monotony; but so far as regards colour the district we passed through to-day surpasses all! The nearer hills and mountains are bare of trees, the soil is sterile and not a tenth of it cultivated, but the colouring surpassed anything I could have imagined.

We rested an hour in the village of Yarakeui, at the “strangers’ room” (*musaffir odasy*), and nearly all the male inhabitants of the village came to look at us. They stared, and yet they were very polite; they made us coffee, for which they refused all payment. One old peasant was spinning string from flax fibres. I examined his string, and in return he timidly examined my riding gaiters.

“Yawuz! Yawuz!” (excellent) he exclaimed. Our interpreter told him that the ornamental sewing was the work of young ladies, at which there was a general laugh. But when I explained that not only such things but even boots and clothing were sewn by machinery, they seemed to enter into the idea, although they could not have seen, scarcely even have heard of, a sewing machine.

On inquiring for antique coins, one man said, with a laugh, they “could not get modern coins, much less ancient.” Though evidently very poor, they were clean. I noticed one quite in rags, but his clothing was of exemplary cleanness. It is true the women do most of the work!

At 12.30 P.M. we left Yarakui. In passing through the Cemetery I copied from a column the following well preserved inscription:—

ΚΛ - ΠΕΛΑΓΙΑΕ
 ΤΗC ΚΑΤΑΚΕΤΗC
 ΤΟΥ ΜΝΗΜΕΙΟΥ ΠΡΟΝΟΙ
 ΑΝ ΠΟΙΗCΑΜΕΝΟΥ ΚΑΛ
 ΑΙΚΛΕΟΥC ΔΙC ΤΟΥ ΓΕ
 ΝΟΜΕΝΟΥ ΑΝΔΡΟC
 ΑΥΤΗC.

Arundel reads “*δὲς υἱοῦ γενομένου*” — probably correctly. Colonel Leake explains this inscription (thus read) in the following manner:—(“The monument) of Claudia Pelagia, constructed by

Callicles, who was doubly the son of her husband"—*i. e.*, the father of Callicles married Pelagia, after which Callicles married the daughter of Pelagia by a former husband. But I read the inscription as written here, viz., δις τοῦ γενομένου.

The road passed through a pretty shady lane to Yasakeui. The two villages were not more than a mile and a half apart, but the latter seemed much the more prosperous, and is cleaner and better built. Having passed through the village near the Government house (Beylik Konak), we rode along a small muddy stream which ran towards the left, and, keeping close to the lake, we crossed another stream by an angular wooden bridge with stone piers. Here the rocks approach close to the lake, only leaving room for the road.

I noticed the rich colour of one cliff, which displayed five or six shades of red and yellow, some very pale ash, and some cream colour; and close to it was a rock almost carmine! The blue of the sky was in brilliant contrast with the yellow cliff. All this district is of volcanic formation, and the hills are of a pale cream colour, and formed of soft tufa, which is washed down in great quantity by the rains. Soon after 3 P.M. we reached the guard-house, built in the midst of a group of rounded white limestone rocks.

At 5 P.M. we entered Buldour, a large and well built town situated in a recess at the foot of tufa hills, which rise high above it.

As we passed along the streets to the khan the people stopped to gaze at us, and our interpreter said their remarks were far from complimentary. The town has eight mosques; perhaps this may have had something to do with their dislike to Christians — if, indeed, they have any — but a European traveller is a rarity here, and whatever they may have said they were not outwardly rude. I noticed here also the number and healthy appearance of the children. Many were of extreme beauty, their complexion generally blonde, eyes almost always fine, teeth beautifully white, and with a very intelligent look. The khan was good, but the khanji at first not very civil. However, our muleteer, Mehmet, soon brought him to reason, and he gave us a good room, and even found us some quilted coverlets (“yorghans”), necessary at night in this pure, bracing atmosphere.

There was no meat or pilaff to be had, so the usual dish of eggs was served up, followed by raisin sherbet cooled with snow, with a few raisins left at the bottom, and called “koshàf.” We finished our repast with yaourt and a sweet dish called “tahhunn,” made of “pekmez” (*i.e.*, inspissated grape juice) flavoured with sesame oil. Our bread, of excellent quality, was not the usual round flat cake, but oval and much thicker.

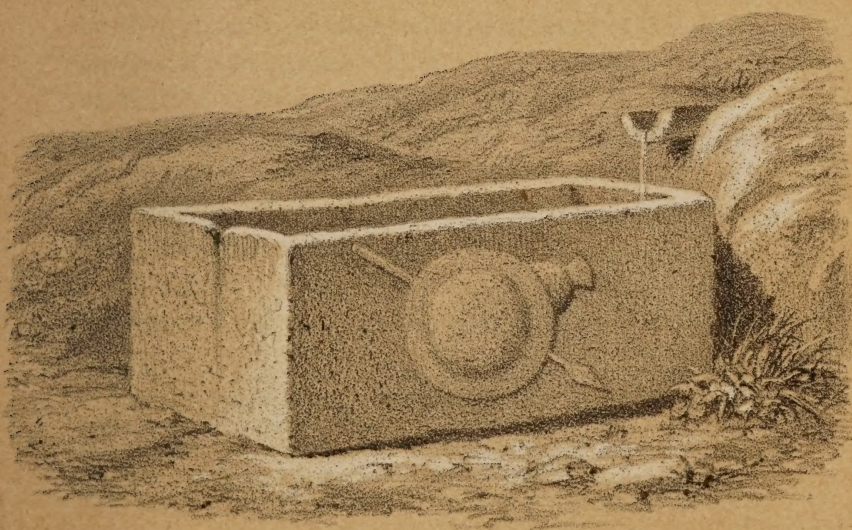
May 4th.—We left Buldour at 8.35 A.M. The streets of the town are paved with large stones;

the houses are well and solidly built; the bazaars well stocked. Judging from the size of the town it may contain 15,000 to 18,000 people, and it seems a busy, thriving place. Our road was towards the east, along the base of the tufa hills, which overhang and almost surround the town. The gardens of Buldour stretch along the shore of the lake to the left, but they are not extensive, as the soil soon becomes salt, large patches of salt appearing at the east end of the lake. To the north and east stretches the plain of Ketchi Bourlou. Heavy clouds cast a violet hue over the mountains, and these were reflected from the motionless surface of the lake as from a mirror.

At Guschla, the first village we passed, we again saw the cypress, a tree we had not observed since we left the Mæander valley. Guschla is built of stone, but all the villages from Kaiadeveh eastwards to this place are of unbaked brick. There are few antiquities in this neighbourhood. A few fluted columns, some of them of coloured marble, are in the Cemetery of Buldour; and at Eski Yerrah (9.55 A.M.) there was on the roadside a hollowed stone, now used as a drinking trough. It bore the Greek shield and lance on one side, on the other a vase and a flambeau or quiver.

In the Cemetery was a plinth bearing in front a female bust, and on one side a triple bunch of grapes; but the inscription was illegible.

The village possesses two mosques; one shaded



SARCOPHAGUS AT ESKI YERRAH, NEAR BULDOUR.

by a magnificent poplar, and with an abundant fountain in front.

At 10.35 A.M. we reached Tchartchin, and turned into the hills on our right. Here the torrents had cut very deep channels in the loose soil; and this not being homogeneous, but formed of a mixed mass of substances, the waters had forced a passage through it in a strange way, leaving high detached pinnacles of harder substance. The loose soil, which is carried down in great abundance to the plain, is of soft clay filled with pebbles.

On the east side of Tchartchin I observed a ridge of rock of a deep rich carmine colour, and in the cliffs near it were beds of dark grey tufa intermingled with horizontal strata of sandstone. In one bank cut by a torrent the earth displayed four or five shades of lake, carmine, olive, and many shades of ash colour. Ridges and detached peaks of whitish limestone projected through all, and the hills above us were tossed one above another in the wildest confusion. At some remote age a tremendous volcanic eruption had taken place in this immediate neighbourhood.

After a very steep ascent to the summit of a hill we reached at 11 A.M. a small "yaila,"* a level

* This is the general name for the mountain pastures and elevated basins in the highlands of the interior. Even in the great heat of summer the air in these districts is bracing, and at night even cold. Many of them are of great extent, and afford pasture all through the summer; others are well cultivated. The literal meaning of the word "yaila" is "a summer encampment." Most of the villages on the

grassy spot at the top of the mountain path, watered by a clear streamlet. The air here was bracing, even cold, and we had a fine view of Dauruz Dagħ towering above all the mountains round it, and never free from snow.

At 11.55 A.M. we began to descend, and at the foot of the mountain passed the village of Yara-seen. It lay under the hills to our right, surrounded by poplars and walnuts not yet in leaf. The hills were rounded and barren. Everywhere the soil was a light tufa dust; and I observed a large column of dust fully 200 feet in height carried along by a whirlwind. We were now on the high road to Sparta or Isbarta (the ancient Baris)—descending through a narrow winding ravine in the chalk-like tufa hills. Everywhere along our course were tufa and lava of the most varied tints, and near the village of Lawuz was a large quantity of trachyte.

At 2.45 P.M. we emerged on the plain of Sparta, which on that side was barren, but below extremely fertile, producing fine crops of grain. Like all the plains in Anatolia it is surrounded by lofty mountains—those on our right, like the heights we had passed, pointed volcanic peaks of all shades of colour. Above them rose the snowy chain of Aghlasun; Dauruz was in front, and

coast and in the low plains have a corresponding “yaila,” to which they emigrate every summer, and which bears the name of the village—*e.g.*, Seydeleer yailasy—literally, “Seydeleer its yaila.”

Borlu Dagħ, which we had seen from Naoulo, lay to the north-east.

As in the morning, the mountains and the plain were covered with the most beautiful tints. Indeed the whole country east from Karajuk presents quite a different aspect from that on the coast, and, in its way, is equally or even more beautiful. Vegetation is still backward in this elevated district. We rode into Sparta with one of the Government zaptiehs. It seems that the new Grand Vizier*, Mahmoud Pasha, is determined, if possible, to put down brigandage, and has greatly increased the number of zaptiehs. The Government provides these men with horses, weapons, and uniform, and they receive 300 Turkish piastres (about £2 10s.) per month. Living is very cheap, and a tolerable horse only costs 800 piastres.

We alighted at the Pambouk khan, which did not look inviting, and proved to be the dirtiest and most wretched in which we had yet sojourned. In front of it is a fine mosque—fine, that is, for Anatolia—with a cloister of pointed arches, and having its roof covered with sheets of metal.

In the evening we called upon a Greek gentleman who resides here (Mr. Shěreèf-ēd-din-Oglou), to whom I had an introduction from the Imperial

* Since this was written the Sultan has changed his Ministers, not once, but many times. A few months was the average duration in office of a Grand Vizier.

Ottoman Bank at Smyrna. He was from home, but we were received most kindly by his father, who, like all the elderly people in Sparta, could only speak Turkish. About eighteen months ago Greek schools were opened in Sparta to teach the rising generation their ancestors' language. These schools are very well attended, and the younger Greeks can in consequence now speak Roumaic: but I was told that the Greek Bishop of Adalia is opposed to them, as thinking they will corrupt the orthodoxy of his people.

We waited a long time for Mr. S. junior. Mastic (raki) and rahat lokoum (the Turkish sweetmeat) were offered, and we sat smoking and beguiling the time by trying to keep up a conversation in Turkish. At length we returned to our wretched quarters, where we had left our interpreter suffering from an attack of fever. With some difficulty we induced him to take a strong dose of quinine, which happily relieved him for the time; but he never quite lost the fever, and on our return to Aidin we left him there sick.

The attentions of the khanji a little reconciled us to the khan.

May 5th.—We had intended to start early, but Mr. S. came and very kindly pressed us to accept his hospitality. Accordingly we went to his house, where again coffee, mastic, sweetmeats, and tobacco were offered. Mr. S. is a most agreeable and well-informed man. He speaks French with a

little hesitation, but well, and with a good accent, having received his education at Smyrna. He brought us to the house of a neighbour to show a statue from Horzoom (Cibyra), which its possessor had bought for two Turkish liras (about £1 12s.) It is a young and graceful male figure, about two feet and a half in height, standing, with long wings, and holding in one hand an egg, in the other something like a small cup inverted. It had been broken, but was stuccoed together: though not without merit, it is not of very fine execution. It seems to represent the genius of Birth.

Next we called at the house of an old Greek gentleman near the river. He, too, could only speak Turkish, but he gave us a history of the foundation of Sparta: that it was colonised by a party of Spartan emigrants, under their king, who had been expelled from the Peloponnesus in a civil war. I know not what authority there may be for this particular account, but there seems to have been considerable settlements of Laconians in this neighbourhood. Strabo expressly says that the great city of Selge was founded first by Chalchas (no doubt the legendary account), afterwards by the Lacedæmonians.

Isbarta is either upon or near the site of Baris, and Lucas* was told that extensive ruins, probably of old Isbarta, existed at a place called Dourdan,

* A French traveller who made three very extensive journeys in Asia Minor in the years 1705, 1706, and 1715.

in the mountains to the west of the present city. I noticed very few remains of antiquity in Sparta, but the town seems a modern thriving place, and such towns are not favourable to the preservation of ancient monuments.

We returned to a dinner *alla Franca*, at which we were waited on by our host's younger brother and sister, this being the patriarchal custom in families here; also, it may be intended to show special attention to guests.

We tasted some of the wine of the country, but it is not of good quality; on the other hand, the mastic was excellent.

Our host told us in course of conversation that there is a coal mine near Buldour, but unworked; there are also various other mines in the same neighbourhood. A railway would be of the greatest advantage to that district, and there would be no great natural difficulty in the way of extending the Smyrna and Aidin Railway to Sparta, as the line of country to be traversed has no great mountain chains, these for the most part lying parallel to the proposed route; indeed, nearly all the way from Aidin to Sparta the country is level or rises gradually, although, of course, the elevation of Sparta above the sea is considerable (3,250 feet).

Wood is scarce here, and in consequence charcoal is burned; this is brought from forests at a considerable distance.

On returning to the khan we found that a messenger had been sent to summon us before the Governor, in order to show our passports and "explain what was our object in thus wandering about the country."

The Governor, it seems, is a man of the old school—a somewhat bigoted Muslim. Accordingly taking with us our travelling firmans, we went to the Governor's audience room; but we did not find it necessary to produce them; we were received politely enough by the officials, and our passports (teskery) alone proved sufficient. "Khosh geldiniz, safa geldiniz" ("you are welcome,") said the secretary, and the interview was soon over. We did not see the Governor, he having gone to pay a visit to Hussein Avni Pasha, ex-Minister of War, who is exiled here on a charge of malversation.*

He is said to lead a very comfortable life, and has not been deprived of his property, although exile from Stamboul is a sad infliction to a Turk of high rank. I afterwards heard that he is a very polished and agreeable man, and that the charge against him was a mere political manœuvre.

We were then taken to see the new Greek Church, which presents nothing remarkable. During our walk we noticed many very good

* He has long since been recalled, and even nominated to a post in the Administration. He is now (1874) Grand Vizier. Such are the vicissitudes of Turkish official life.

houses. A large part of the town was burnt about three years ago, and a new quarter, of extremely well-built stone houses, is rising on the site of the fire.

The position of the town is really pretty—it is built on the slope of a long hill, and almost every street is traversed by a brook. A number of well kept gardens and groves of fine trees—especially along the sides of the torrent, which rises in the heart of the Aghlasun mountains and flows down through the town—give a great charm to the place. The population consists of about 150 Armenian families, about 3,500 Greeks, and from twelve to fifteen thousand Osmanlis. The latter were formerly very bigoted and intolerant. Our host said that a few years ago he could seldom enter the bazaar (market) or pass through the streets without being insulted; now, however, matters are quite changed, but he attributed the improvement entirely to fear.

There are no large fortunes in Sparta—there are no great risks and no great gains in business there—and two, three, five, or at most ten thousand pounds are the “fortunes” of Sparta.

Our host praised the climate. Cholera had never reached the town, and fever is rare. Vegetables and fruit, especially apples, come to great perfection. The export consists chiefly of wheat, of which a large quantity is sent to Adalia on camels. The cost of transport is of course thus

rendered enormous.* Wheat, which will fetch at the seaports from TP. 25 to TP. 30 per "kyla," may be bought in the interior for from TP. 6 to TP. 8 per "kyla."

The temperature is very cold in winter, owing to the great snow-covered mountain ranges in all directions, but in summer the climate must be exquisite.

Mr. Wood had mentioned to us when we saw him at Ephesus the reputed discovery of an important ancient city a day's journey north of Sparta; but the account of it had been much exaggerated, for our host, who had himself discovered it, said that it presented nothing remarkable. We parted from our hospitable friend with regret.

At the khan we had a curious instance of the way in which Orientals transact business. We required a few common earthenware plates, but

* The "Koniah," a Turkish journal of Constantinople (July, 1873), mentions that a staff officer of the Ottoman army had been appointed to examine the country between Adalia and Isbarta with a view to the construction of a railway between these two towns. The journal declares that "if this design be carried out it will be absolutely necessary to improve the harbour of Adalia, which is at present bad and inconvenient." Of course there may be other and more practicable passes in the mountains, but by the route we came it would be well nigh impossible to carry a railway; and such is the nature of the whole country that the expense would be enormous whatever route were taken. One would think that in that district at least a plain road would be preferable; but there seems, as before said, no great difficulty in carrying a line from Aidin to Isbarta, and so on through the interior. Surveying parties are exploring many districts by order of Government with a view to the future construction of railways.

the shopman demanded at the rate of 1s. 2d. each for them, and I afterwards bought exactly the same plates in the bazaar for about 3d. each. The far-famed willow pattern is not here to be seen. Almost all the trade of the place is in the hands of Greeks, and they, like true Hellenes, only import earthenware bearing the portraits of King George and his Queen.

CHAPTER IX.

Suburb of Sparta—Pass through Volcanic Hills—Strange Formation of Strata—Yaila at Foot of Aghlasun Mountains—Ascent of the Mountain Chain—Fine View from the Summit—Steepness of the Mountain—Paul Lucas on Ruins of Sagalassus—Ruined Temple and Fort in the Pass—Village of Aghlasun—Ravine leading up to the Site of Sagalassus—Position of the Ancient City—Rock Tombs in Perpendicular Cliff behind the City—Ruin of a Large Christian Church—Site of Great Temple—Agora—Portico—Another Temple—Great variety of Columns—Theatre—Fine Subterranean Corridor—Architecture and Ornamentation of Buildings—Thunder Storm—All Antiquities taken by the Government—Notices of Sagalassus and the Pisidian Race—Their Language—Government—Arrian's Account of the Capture of Sagalassus by Alexander the Great—Strabo's Account of Selge—Livy's Account of the Expedition of C. Manlius Vulso into Pisidia—Submission of Sagalassus—Strabo's Notice of the City.

MAY 6th.—Left Sparta at 7.25 A.M. A pretty suburb extends all along the steep hill slopes above the town up to the foot of the mountains, and all this space is covered with gardens and vineyards, for the vine flourishes well in this volcanic soil. A shady lane bordered by fine trees led to the mill and village of Dere Maalleh. Here we entered the mountains by the narrow rocky ravine down which the torrent flows towards Sparta. The road led towards south-west up the bed of the river, whose waters foamed over huge boulders that had rolled down into it from the

heights above. The sides of the ravine were in some parts high hills of light cream coloured tufa (like the volcanic hills we had passed through between Buldour and Sparta), through which projected ridges of limestone and marble; and round each little projecting peak a heap of the finest dust had gathered, which was dispersed in clouds by the slightest puff of wind. In other places great rocks and cliffs of trachyte rose high and steep on either side; far above towered the red peaks of the mountain chain. In some parts the strata had been cut through by the river and left standing in abrupt banks, in others the soft dusty soil had been washed away and the harder substances left bare, thus forming high cliffs and rocks often several hundred feet in height. In one place I observed a pinnacle fifty or sixty feet high, just like a gigantic pin! In several places the rocks nearly met, scarcely leaving room for the passage of the stream when the rains and snows of winter have swelled its waters. The torrent itself, which we were obliged to cross continually, lay at a vast depth, as if in some deep cutting; in the course of ages it has forced itself a way through all this strangely jumbled mass of volcanic substances, around and amid which it winds in the strangest fashion. The length of this singular ravine from its entrance at Dere Maalleh to the foot of the main chain of Aghlasun is from six to seven miles, or even more. We noticed the remains of a

bridge and what seemed to be the ruins of a small fort when about half way through the pass.

At 9.30 A.M. we reached a small yaila at the foot of the pass over Aghlasun. Here a number of men appeared on the ridge far off to our right and began to advance towards us. The agility and ease with which they descended the steep face of the mountain were very striking, but before they could come up with us we were already half way up the steep ascent of the pass. At this amphitheatre-like yaila the torrent whose course we had been so long following, diverges, and its sources are not far distant in the very heart of the great limestone ridge.

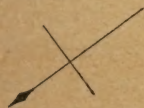
Arrived at the top we looked down upon the maze of volcanic hills through which we had just come. Far below, a corner of the plain of Sparta could be seen. Borlu Dagħ lay north-north-east. The highest ridges of Aghlasun still towered above us 1,000 feet or more; patches of snow lay all around. As usual there was a café close to the highest point in the pass, and a few paces beyond this, a glorious panorama of mountains appeared, range beyond range, of the most fantastic shape, and the main chain of Taurus—all snow—in the extreme distance. (These were the mountains we afterwards saw from Kremna, and that view of them was the wildest and strangest of all.) It occupied us three-quarters of an hour to descend. The mountain rose close behind us on our left like

a vast precipitous wall, as steep as if scarped by art for nearly half way down, and our path was extremely rugged and difficult. Below, and also towards the left, lay the pretty plain and village of Aghlasun.

At 11.30 A.M., continually descending, we came to a fountain at the foot of the pass, and on a very lofty hill to the left of the fountain, a high square doorway (of which only the uprights and lintel remained) with other buildings was visible—these marked the site of Sagalassus. The French traveller Paul Lucas (1706) mentions these ruins in the account of his route from Aghlasun to Isbarta:—"J'y contemplai longtemps, des merveilles, que je ne croiois moi-même qu'avec peine ; je veux dire des villes entières, dont les maisons sont baties des plus grosses pierres de taille, quelques-unes même de marbre. Quoique ces lieux soient tout charmans et d'une magnificence à enchanter, l'on n'y remarque aucuns habitans ; de sorte que l'on les regarderoit plutôt comme les païs des fées, que comme des villes véritablement existantes."

It must be admitted, however, that the remains of Sagalassus as at present existing scarcely come up to this description ; for not a single entire edifice now remains erect, and hardly even any ruin of importance, although the stupendous foundations, columns, &c., everywhere to be found sufficiently mark its former magnificence.

SAGALASSUS



1. Fountain.
2. Ravine by which we ascend.
3. Ruins of Church, &c.
4. Perpendicular Cliff Fall of Rock Tombs.
5. Ruins of Tower or Fort.

6. Agora Temple, Paved Area, &c.
7. Portico or Street with Columns.
8. Ruins of Corinthian Temple.
- 9, 9. Ruins.
10. Theatre.

11. Heap of Columns.
12. Sarcophagi, Tombs, &c.
13. Aphrasin Mountains.
14. Cliff.
15. High and steep Hills.

The road to the village of Aghlasun turns leftwards down a valley, high above which, on the lefthand side, is the shelf or terrace at the mountain side upon which the old city was built. A small stream traverses the valley—(the Kestrus of Sagalassus, which forms the head waters of the Adalian Kestrus—"Ak Soo")—and a short distance down its course, beyond the fountain, there is a heap of large square limestone blocks on the lefthand side, apparently the ruins of two small forts or block-houses. Further on, upon the right, is the ruin of a small circular building of fine workmanship. Friezes, architraves, fragments of roofing carved in lozenges, and a great heap of broken columns lie piled together and overgrown with brushwood, but we found no inscription.

At 12.10 P.M. we reached the village, and were installed in one of the best "strangers' rooms" we had yet seen. Vegetation was much more forward here than in the district we had lately traversed, the high wall-like mountains forming a screen to the valley, which was beautifully green and contained many fine walnut and poplar and a few cedar trees.

After a short rest we took one of the boys of the village as guide, and rode back by the road we had come, until opposite the lofty hill near the fountain (already mentioned); then we turned up a broad ravine on our right, thick with trees and brushwood. The ascent soon became so steep that it

was necessary to dismount and lead the horses, and the high abrupt sides of the ravine prevented any view of the ruins till near the top. The surface of the hill was covered with the hewn stones that had been carried down in the course of ages. No trace of a paved road appears, but doubtless one exists buried under the soil, for this ravine formed the chief approach to the city. Precipitous cliffs defend it on all other sides, and these are yet further strengthened by strong walls built along their edge. The ascent occupied fully half an hour.

The site of Sagalassus is a plateau or shelf of irregular width and uneven surface, about a mile to a mile and a half in length, and about 1,000 feet above the plain, its general direction lying north-west and east. This shelf is backed by a high cliff, almost perpendicular, and all honeycombed with rock tombs. The general surface of the plateau slopes upwards from its southern edge to the foot of this cliff, and longitudinally towards the east, but it is very irregular, and is divided by several deep valleys or depressions so as to form various smaller separate plateaux or hills; it is narrowest where we ascended. At various parts on the side of the heights and along the edges of the plateau—which extended back both on right and left beyond the steep ascent above mentioned—were portions of the old walls of the city, mostly built of hewn stone, but in some parts of rough polygonal masonry. Very numerous rock tombs

are sunk in the face of the precipitous cliff at the north. They are mostly square or arched niches, many high up and far out of reach. These must have been reached by means of ropes from the edge of the cliff above. All had been once closed with slabs, but not one has escaped desecration, and the inscriptions which covered them are illegible. As in the monuments of Hierapolis, the surface of the stone is corroded and covered with fine lichen, although inside some of the tombs the marks of the chisel are as fresh as if cut yesterday.

Of the many inscriptions I examined, the following was the only one I could at all decipher. The letters were roughly cut, and of archaic form.



At the north-west extremity of the plateau and to the left of the ascent are the remains of a large building with an apse (but angular, not round) at its south-east end. Portions of its walls are still

standing, but most of it is level with the ground. Along the top of the walls that form the apse, *both on the inside and outside*, runs a cornice of sculptured masks; these were no doubt taken from some earlier building. It has evidently been used as a church, for the cross was carved in several places, amongst others over the great central doorway. It had a portico at its north-west: the fluted columns composing it are lying as they fell, and there are other columns of granite and fluted marble within and at the sides of the building. The edge of the plateau was protected all along this side by a massy wall, and in several directions are heaps of ruins, marking the site of what were once fine buildings. In one place there is a number of marble gurgoyles of lions' heads.

Turning now towards south-east we crossed the spot where we had ascended; all this part was covered with *débris*, great fragments of stone, and prostrate columns. Before us on an eminence were the remains of a building constructed of large square stones fitted together without cement. Only its east and west walls are now standing, the former curved and out of the perpendicular.

The eminence on which this building stood was high above all that portion of the plateau, and commanded a fine view of it.

In the wide ravine below, and to the east and south-east of this building, once stood the principal edifices of the old city, built either at the bottom

of the ravine itself or on the sides and towards the lower extremity of it.

The mass of ruin is here prodigious, but all so confused and mingled together that it is very difficult to distinguish one site from another.

As one descends the side of this ravine, the first ruin is that of a very large building, probably a Temple, measuring roughly 180 feet by 90 feet: its area is very well paved, and is at a little lower level than the ground round it, especially that on the north. On all sides of this, but especially southwards, are vast foundations of massive cut stones and pavements, and over all of them a prodigious mass of *débris*. The ground then sinks considerably southwards, and below the site of the Temple there is another large oblong area (probably the Agora) with massive foundation walls, and paved like the former with well-cut and closely fitted blocks of limestone or marble.

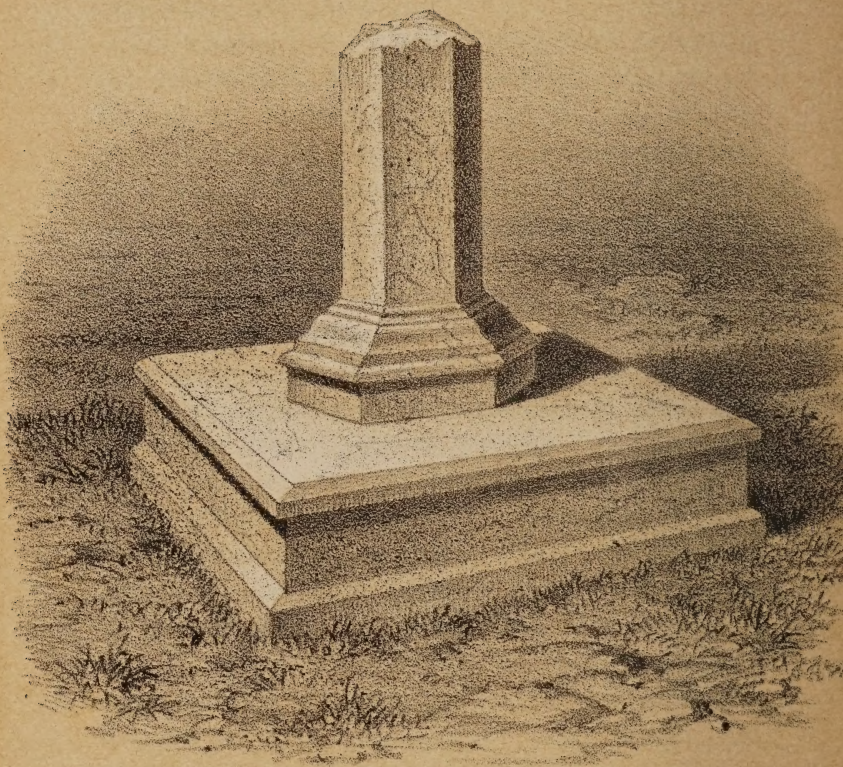
In all directions from this, extend foundations of massive walls, but so heaped with ruin that it is not possible to say what kind of buildings once stood there.

Again the ground sinks southwards, and a portico of very considerable length succeeds. It had been apparently a covered street, and led to what had evidently once been one of the most beautiful buildings of the old city—a Corinthian temple, with about thirty fluted columns and richly ornamented Acanthus capitals. Yet further down, on

spurs of the same hill, are the remains of two other buildings, both of large size. One of these spurs is separated from the main plateau by a deep ravine with steep sides, and overhangs the road to Agh-lasun. It may have been this height which Arrian calls ὁ λόφος ὁ πρὸ τῆς πόλεως.

The number and variety of the pillars, pedestals for statues, &c., &c., which encumber the paved area of the Temple, Agora, and the line of the covered street, or portico, is most surprising—they must amount to several hundreds—but I did not observe one unbroken or uninjured. Most are fluted. Intermingled with them are numbers of hexagonal pedestals, and I noticed one extremely fine octagonal pillar. On a huge fragment of stone lying near it is carved in high relief a finely-executed female face of the purest Greek type. The cheeks are rather full, the temples receding from the cheek bone, so that the outline of the face is oval. The mouth and chin are beautifully rendered, although the material is coarse*—even the dimple on the chin is given. The nose, as is always the case, is broken. The hair rises to a “fascia” above the forehead, and falls in ringlets down the side of the face. On the hair above the temples on either side are two small wings. A wreath of fruit and flowers, ending below in a large bunch of grapes, connected the face with other

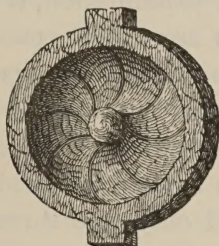
* It appeared to me to be of limestone, but it was very much corroded by exposure and might have been white marble.



SPECIMEN OF THE HEXAGONAL COLUMNS AND PLINTHS AT SAGALASSUS.

sculptures that have disappeared. The wreath is supported on either side of the face by a winged infant figure, which is of course mutilated. Besides the fluted columns there was also a large number of plain hexagonal shafts. Their bases have elaborate mouldings, and they are placed upon massy plinths consisting of a single block. (See sketch.)

I observed also a very large mass of stone of the annexed shape. The central part was concave like



the under side of a shield. Perhaps it was a portion of the roof of a portico.

Amid the heaps of cornices, architraves, capitals, &c., &c., I found no sculptures except the single piece mentioned; but much must still exist, though in all probability mutilated.* The material mostly employed seems to have been the fine mountain limestone; but all is so corroded by time and exposure, and so overgrown with lichen, that it is difficult to distinguish what is, from what is not marble.

* My companion saw other sculptures, but few and ill preserved.

Heaps of rough stones and red tiling mark the site of the private houses of the city, and fragments of thick red pottery or tiling, mixed with pieces of a very fine red pottery and bits of glass, are plentifully scattered about. I observed no cisterns, but doubtless they exist under the pavement of the Agora and other public buildings, for there appeared to be no stream from the heights or aqueduct to supply water to the city.

For travellers, who can of necessity only afford time for a cursory examination, it is almost impossible to reduce to any orderly mental arrangement such a chaotic mass as the ruins of this fine old city present. It was the same at Kremna. Could we have remained several days on the spot we might have given a more detailed description, but as it was we could only give three or four hours in each case, and even for that, very great fatigue and exposure had to be endured; and, unfortunately, after all, I lost afterwards the rough plan I had taken of these most interesting places.

The Theatre facing the south-west is on the side of the hill towards the eastern end of the plateau; high above the city, but with no very remarkable view. It is in fine preservation. As the slope of the hill is very abrupt, part of the circuit of the cavea is supported by very massive and well-built arches, the stones of which are admirably fitted together and most of them bevilled (see next page). Under the scena there appeared to be vaulted corridors or

passages, but they are so filled and cumbered with fallen blocks and rubbish as to be inaccessible. On either side of their entrances very heavy masses of masonry project like strong buttresses—perhaps they are only the prolongations of the side walls—and at the point where the slope of the hill is



steepest is a very large and solid erection, extending from the outer wall of the cavea beyond the south-east end of the scena—too large to be called a buttress, but most likely intended to support the heavy mass of the cavea at the weakest point.

There are sixteen upper and twenty-four lower rows of seats, separated by a very spacious diazoma about ten feet wide. On the whole the cavea is in good preservation, although several large walnut trees have grown up amidst the rows of seats and displaced the huge blocks of which they are built.

The scena also is in good preservation; it has five doorways, and the uprights of the great central door are still standing; part of the orchestra and the proscenium are covered with the usual confused mass of ruin. We could find no inscription or statuary, but there are a few pieces of sculptured friezes, &c., all ill-preserved, owing to the nature of the stone.

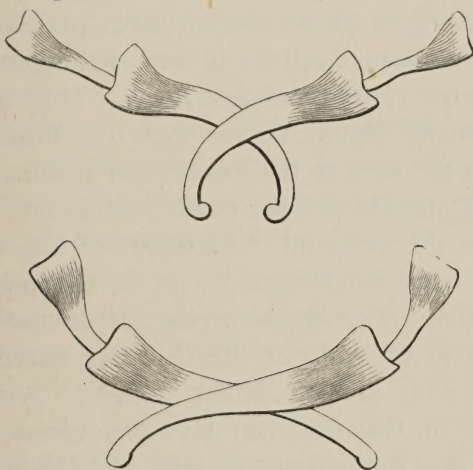
An extremely fine arched corridor passes completely round the Theatre under the upper rows of seats—even under the portion which is excavated in the hill side—and afforded access to the different scalæ. It is very spacious (twelve or fourteen feet in height), and being almost uninjured is truly a noble monument of ancient architecture. The entrance to it is at the lefthand side of the scena, where it touches the hill side; the entrance at the other extremity seemed to be obstructed, but the vomitoria were still uninjured.

I was reminded of the masonry in the Thermæ of Hierapolis when I looked on the huge blocks of which this corridor is built; one cannot help forming a high estimate of the artistic skill and civilisation of the people who could erect such magnificent buildings as the edifices of this ancient city.

In front of the Theatre, at a distance of sixty or seventy yards, is a heap of fluted columns, but all broken in pieces.

In returning to the place where we had tied up our horses I crossed a spot where there was a number of polygonal pillars, and at the door of our lodging in the village of Aghlasun was part of one of twenty sides cut with the utmost precision. The number of rock tombs and sarcophagi scattered about the east end of the plateau and on the sides of the ravines is very great; but of them all I do not think that a single tomb has escaped violation.

Most of the buildings of Sagalassus were of the Corinthian order of architecture, erected doubtless under the Romans, but much was of a far earlier age—perhaps belonged to the finest era of Grecian art. The echinus ornament, beautifully executed wreaths of fruit and flowers on the friezes, on the pedestals a palm branch, the ornament below (whatever it may be), a quiver, a shield and lance, masks, &c.—such is the ornamentation of a great part of the buildings, all severe and chaste.



ORNAMENTS ON MANY OF THE PEDESTALS, SAGALASSUS.

The heat had been intense during the day. Scarcely had we finished our survey when clouds began rapidly to gather, lightnings to play in the mountains, tremendous peals of thunder echoed from the precipices above us, and we returned to our “konak” (lodging) in a heavy thunderstorm.

My inquiries for antique medals and coins were unsuccessful. About a year back there were many in the possession of the villagers, but all had been collected by orders from Constantinople.

The Pisidian race to which the people of Sagalassus belonged was one of the many non-Hellenic peoples of Asia Minor. Pliny (v., 27) says that they lived in the high chain of Mount Taurus, and were once called Solymi. Strabo (xii., 7) says that in ancient times certain emigrants of the Leleges (a wandering Pelasgic race, but whom Herodotus declares to have belonged to the Carian race) settled amongst them. They held all the chain of Mount Taurus from the frontiers of Lycia on the west to the frontiers of Isauria on the east, and must have been most troublesome neighbours to the peaceful inhabitants of the plains, judging from what Strabo says of the people of Homonada, a city between Sagalassus and Selge. These, with the help of the Cilicians, successfully resisted and at last killed (B.C. 25) Amyntas, Tetrarch of Galatia, who had conquered nearly all Pisidia. But afterwards they were reduced by famine and forced to surrender to the Romans under Cyrinius,* and he removed 4,000 men of them, and settled them in the neighbouring cities,

* Sulpicius Quirinius, whose public funeral is mentioned by Tacitus Ann. iii., 48. He was high in favour both with Augustus and Tiberius, although not a patrician. He is the Cyrenius of St. Luke ii., 2.

and so left Homonada without any adult males. Strabo proceeds to say that "there is a fertile plain in the higher parts of Taurus, surrounded by precipices almost inaccessible, and divided into a number of valleys" (probably an extensive and fertile "yaila"). These Homonadenses used to cultivate this plain, but had their dwelling places in the heights above it or in caverns; but their usual occupation was to be in arms and harry the lands of other people, "having mountains which defend their country like walls" (ἔχοντες ὄρη τειχιζόντα τὴν χώραν αὐτῶν).

No remains of the Pisidian language are extant so far as I know. A passage in Strabo (xiii., 4, end) says that the people of Cibyra (a city which was on the borders of Pisidia, and of Lydian descent) "spoke four languages—the Pisidian, Greek, Solymian, and Lydian—of the last not even a trace remained in Lydia." And although the geographer may perhaps have applied here the term "τῇ Σολύμων" (γλωττῇ) in a loose way to the "Lycian" language, yet the Solymi were the aboriginal people of eastern and north-eastern Lycia, and were conquered and expelled by the invading Termilæ or Lycians, so that it is not probable the original languages of those races were alike.

The Solymi appear to have been a Semitic race akin to the Cilicians. The Lycians came over from Crete, and, judging from the remains of their language, were of Persian or at least Zend descent.

It would appear, then, that the Pisidian language differed both from the Lycian and Solymian languages.

Doubtless the various dialects of these mountain races continued till a late age, and Greek never entirely supplanted them, however much they may have been affected by Greek culture and civilisation. (See also Acts xiv., 2.)

The cities of Pisidia seem to have been autonomous, and mostly governed by *τύραννοι* ("kings"). They were quite independent, or at most yielded only a nominal obedience to the "great king" (the King of Persia)—their rugged and difficult country and their warlike spirit always preserving them from subjection.

Xenophon speaks of expeditions made against them by Cyrus the younger (B.C. 404). They could, however, combine for common defence, as they showed when Alexander the Great invaded Asia Minor (B.C. 333).

Arrian, in his history of Alexander's Expedition (cap. xxvii.-viii.-ix.), gives an account of the attack made by the Greek army upon Sagalassus and Termessus (or, as he writes it, Telmessus). Alexander was obliged to blockade the latter city, for its natural defences rendered it almost impregnable. While thus engaged he received an embassy from Selge,* another strong Pisidian city, but hostile to

* This city, Strabo says, was "founded first by Calchas, afterwards by the Lacedæmonians. It became a powerful city of 20,000

Termessus. During the blockade of Termessus Alexander proceeds to Sagalassus — otherwise called Selgessus — “a considerable city, whose people were the bravest of all the Pisidian race.” Although blockaded, the Termessians had contrived to send them aid, and the citizens, having posted themselves on “the height which is in front of their city, and is as strong for defence as the fortress, awaited the attack.” The Greek cavalry could not act here, and when the archers and light armed troops mounted to the assault the barbarians attacked them on both flanks and repulsed them, but could not with their own inferior arms resist the heavy Macedonian infantry, who as soon as they had forced their way up the height, easily dispersed the half-armed mountaineers.

Twenty Greeks and one officer, Cleander, were killed; of the Pisidians about 500 fell; the rest, lightly armed and knowing the ground, escaped.

inhabitants, owing to its good government. Although high up in the mountains, its soil is extremely fertile, rich in vines and olives, with abundant pasturage for all kinds of cattle and forests of various kinds of trees. The city had always maintained its independence, owing to its very strong position in a district full of precipices and torrent beds, which are formed by the rivers Kestrus and Eurymedon. These rivers rise in the Selgian mountains and flow into the sea of Pamphylia. Its people had made an alliance with Alexander the Great, but were continually at war with the various kings, his successors, who ruled Asia Minor, on account of the fertile lowlands of Pamphylia and those ‘within the Taurus,’” (*i.e.* to the north of their mountains). See also Livy, xxxviii., 39, end. They submitted to the Romans on conditions. The most remarkable productions of their country were a kind of fragrant gum from the styrax tree used as incense and the perfume made from the Selgian iris. (Strabo xii., 7.)

But Alexander followed them up closely and captured the town by assault.

Perhaps the strong walls, of which we saw the remains along the edge of the precipices, were not then in existence, otherwise it is not easy to see how the Greeks could thus have stormed the place.

We may suppose that during the troubled times that followed the partition of Alexander's empire the mountaineers were left very much to themselves. Here and there, in the scanty records of that age, mention is made of various Pisidian cities. Antiochus the Great, King of Syria, attacked them, it would seem without much success; but after him an enemy arose whom nothing could resist—the Romans.

After the overthrow of Antiochus in the great battle of Magnesia, B.C. 189, the Roman Senate shared the spoils with their allies the Rhodians and Eumenes, King of Pergamus. To the former was given nearly all Asia Minor south of the Mæander, and on the side of Pisidia all the towns, castles, villages, and lands, except such cities as were free "the day before the battle in Asia with King Antiochus." (Livy xxxvii., 56.)

They seem to have governed all these countries with much harshness, and many complaints were made to the Roman Senate (Livy xli., 6), but the Pisidian towns remained independent, and when twenty-two years later the Rhodians lost the favour of the Romans by taking the part of

Perseus,* the last King of Macedon, and were punished by being deprived of Lycia and Caria, the people of Cibyra promptly sent troops to help Caunus in Perœa, which had revolted from Rhodes.

The only enemies left in Asia Minor after the defeat of Antiochus were the Gaulish tribes, which had been long established in Phrygia and Lycaonia, and under whose barbarous ferocity the Asiatic cities had long groaned (Livy xxxviii., 37, 47, end). These the Roman Senate resolved to subdue, and accordingly the Consul, Cn-Manlius Vulso, received the command of an army for that purpose. His march from Ephesus is given in detail by Polybius and Livy. On entering Pisidia his chief object seems to have been to exact contributions from its cities and petty kings; for which he was afterwards severely censured in the Senate, and nearly lost his triumph.

Tabœ (Dawas) Cibyra, Termessus, Sagalassus, and Oroanda paid heavy sums. Many of the smaller cities, rich and prosperous communities, were pillaged; their inhabitants having fled at the approach of the invaders.

The people of Sagalassus, confident in their numbers and the strength of their city, sent no deputation to the Roman Consul; but when he began to lay waste their lands they submitted, and

* The Rhodians seem to have experienced the usual troubles of neutrals—or at least of half-hearted allies—in a naval war. (Livy xliv., 14.)

obtained peace on payment of fifty talents (about £12,000), 20,000 medimni of wheat, and the same quantity of barley (*i.e.*, of each 30,000 bushels nearly). From this time forward but little is heard of Sagalassus in history. Strabo's notice of it is brief, and not easy to explain. He says it is a day's journey from Apamea (which seems much too little), and his expression, "κατάβασιν ἔχουσα σχεδόν τι καὶ τριάντα σταδίων ἀπὸ τοῦ ἐρύματος" ("having a descent of about thirty stadia from the fortress") is obscure. Its prosperity must have gradually decayed with the decay of the empire, till Byzantine misgovernment and the invasion of the Muslim completed its ruin. There is no record of the time when it was finally deserted, but it long continued to have Christian bishops.

CHAPTER X.

Cemetery of Aghlasun—Yourouk Tribe Emigrating—Village of Assarkeui—Ravine of Assarkeui—Stupendous Precipices—Romantic View of the Mount Taurus Range—Primeval Forest—We lose our way—Thunderstorm—Descent and Ascent through the Forest—Arrival at Girmeh (Kremna)—Our Lodging and Host—Magnificent View of the Valley of the Kestrus—Ascent to the Old City—Its Position—Stupendous Precipices—View from the Plateau—Desolate Aspect of the Country—Thick Forest—Grand Mountain Ranges and their Position—Depth of the Ravine through which we had come—Zosimus' History of a Blockade of Kremna—Round Temples—View of Davre—Paved Area—Site of Agora and Temple—Vast Cisterns—Fluted Columns—Triumphal Arch—Paved Street—Second Paved Street—Fortifications of Old City—Seat Quarried in the Rock at Edge of Precipice—Great Gateway—Mausoleum—Strabo's Notice of Kremna—Captured by Amyntas—Sandalion—Kremna made a Roman Colony—Road through the Forest to Boujak—Our Host—His Opinion about our Journey—Exactions of Government Officials and Misery of Peasantry—Plain of Boujak—Native Carts—Aspect of the Country—Khan at Soosuz—Café of Badem Aghadj—Suspicious Company—Ravine Leading to the Pass of Termessus Minor—Great Number of Cemeteries—Cretopolis—Village of Beli.

MAY 7th.—We left Aghlasun at 6.50 A.M. The Cemetery contains some magnificent cedar trees and a few relics of the old city, but all defaced by lichen and exposure.

In the lane leading up to the village we met a Yourouk community emigrating. They had forty or fifty camels carrying their tents, their property,

and the youngest and oldest members of the party; one camel bore the cradle strapped on its back and a number of young goats slung in sacks, which had a very laughable appearance.

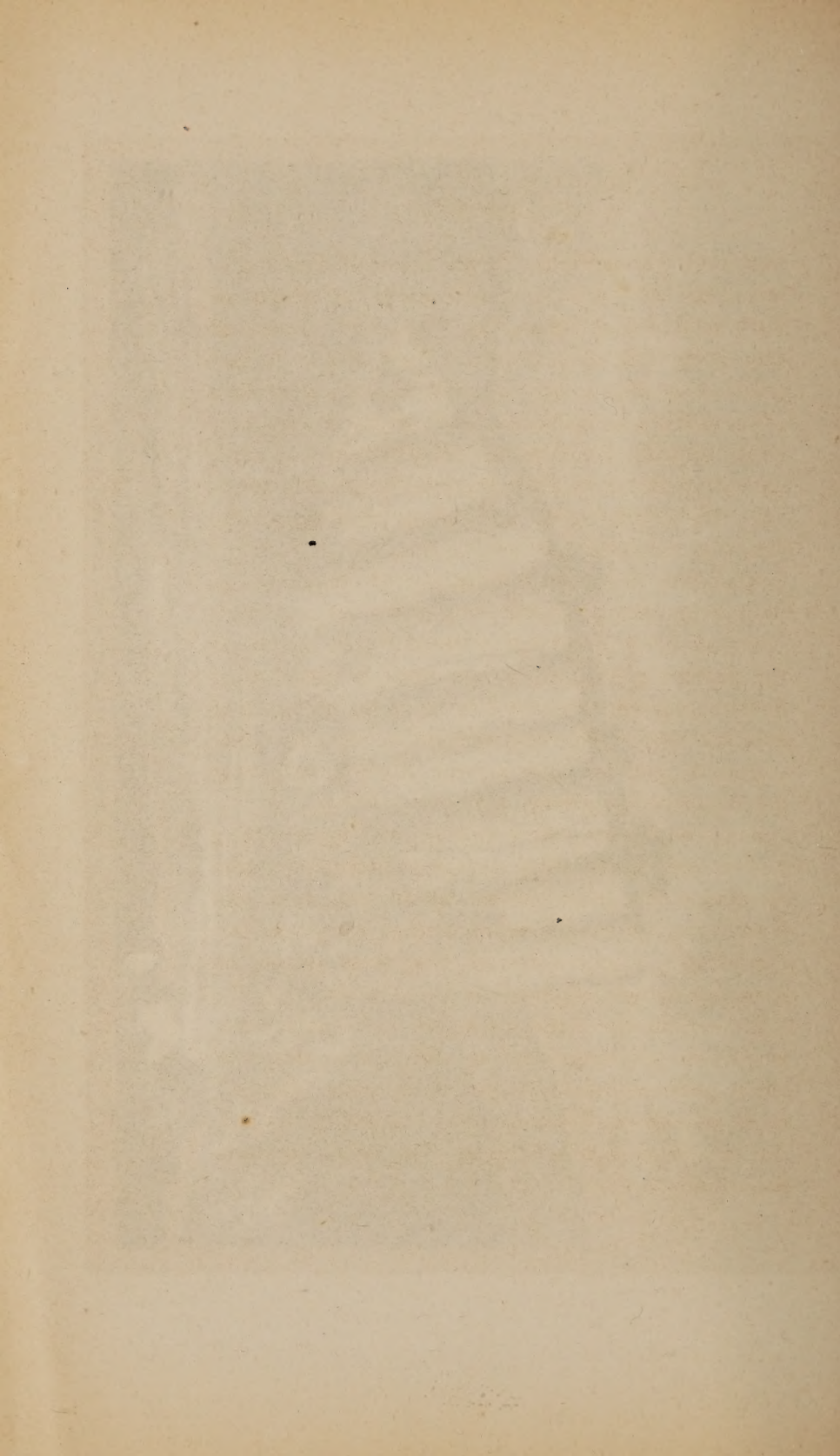
As usual several of the children were very pretty. Here, as almost everywhere, the travellers we met gave us the usual salute, "Oughourlar" or "Oughourlar ola!"—literally, "May there be good auspices!" or "May your journey be lucky!"

Our route was southwards. The mountains we had crossed the day before were on the left: their lower slopes were covered with pine and cedar; the higher chain, a mighty wall of precipices, was quite bare and of a deep rose tint.

At 7.45 A.M. we turned on our right and crossed the Kestrus near an overshot mill. A finely wooded mountain gorge was before us on the east, but we turned up the hill southwards. Arrived at the top by a rocky and broken path, we proceeded through rounded hills covered with trees and full of singing birds. Keeping to the valleys between these hills, we saw at 9.15 A.M. the broken range of heights over Assarkeui. This is a clean and pretty little village in a small plain which is embosomed in great crags of dark red rock, and with splendid pine forests surrounding it. About a mile beyond the village we entered a deep and narrow cleft in the limestone hills. Within the pass the path began to descend rapidly; the sides of the ravine receded and became



ROCK WITH ROUND PROJECTING BUTTRESSES IN THE ASSARKEUI RAVINE



extremely precipitous. For a considerable distance on the right side were sheer precipices of bare rock 800 or 1,000 feet high, and almost or quite perpendicular. But the great beauty of this place was the wood. Every projecting ridge, every cleft, had oaks, ilexes, ashes, cornels, &c., growing from it. The whole surface of the cliff, excepting the bare rock precipices, was one mass of verdure, brushwood and grass growing everywhere abundantly.

This pass must be exquisitely beautiful in the height of summer, and still more in autumn! Numbers of singing birds warbled in the bushes at the bottom of the ravine; the most beautiful wild flowers blossomed under the foliage, being thus sheltered from the sun, which is already very powerful; and we passed through whole groves of myrtle and red-stemmed arbutus.

The Alpine rose and cistus grew abundantly, and a tree with shiny leaves which in shape resembled the leaves of the apple tree, and was loaded with clusters of snow white flowers like the snowdrop. The botany of that pass would be worth studying!

A turn in the path displayed the Taurus due east from us, but between us and it rose ranges of steep mountains, one behind another, and all covered with dark woods. As I have before said, the shape of these ridges was wild, strange, beautiful.

Girmeh, a small village at the foot of a vast plateau of rock, towering high above it, which we had seen at intervals on our ride that morning.

We were hospitably received in the newly-built house of Hadji Osman; the master was sitting with his friends in the summer apartment outside, a large fire was burning, and it was very acceptable, for we were all wet.

The rain had now ceased, and the clouds breaking, displayed a magnificent view of the Kestrus valley, very far below, and of the mountains beyond it, with Boz Boroun above all.

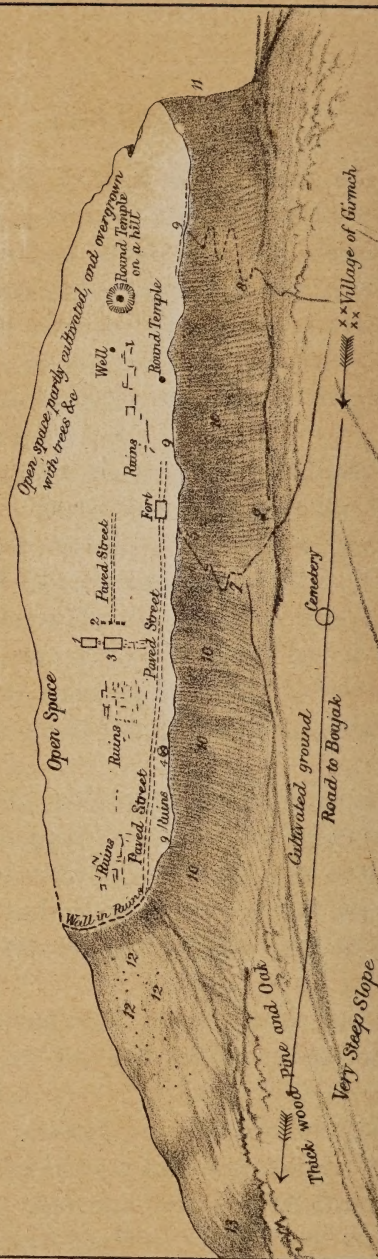
Nearly all the wide valley below was in thick forest; only a few scanty patches of green marked the cultivated or open spots; and the few villages to be seen were all at the foot of the mountains far on the other side.

It was into this wilderness we were descending; we might have gone on five or six hours more in the forest without finding either a man or a shelter of any kind, and at the end should only have reached the Kestrus, now swollen and unfordable from the rain.

The inner room was given up to us, a good supper was sent in, and for a wonder we were left to ourselves.

I heard the master outside chaunt the "asr" (the evening prayer) in a fine deep voice. At about 9 P.M. I looked out: our host and his friends were lying asleep round the fire. Not a leaf rustled—a

KREMNA



This whole ground slopes rapidly down to the **Kestras** and is thickly wooded.

1. Area of Temple.
2. Area of Triumph.
3. Rock with Stone Seat.
4. City Gate.
5. Rock Tomb.
6. Rock Tomb.
7. Road by which we descended.
8. Point at which we ascended.
- 9, 9, 9. Fragments of City Wall.
10. Precipice. Its lower slope is cultivated places.
11. Abrupt Rock Precipice 800 to 1000 ft. deep.
12. Great number of Sarophagi, &c.

lovely starlit night had succeeded to the stormy day, and complete, profound stillness reigned!

May 8th.—Rose at 5.30 A.M.; found Hadji Osman busily engaged in examining my revolver, which he pronounced “yawuz yawuz” (excellent!), but I hastened to take it out of his hand, fearful of some accident.

Amongst the company was a fine old man (the second I had met) who had been in the pay of H.B.M. during the Crimean War; he had served at Rustchuk, Silistria, and Sevastopol. He spoke very highly of the treatment he had received, and said he would gladly serve under British colours again.

My inquiries for antique coins brought out a few, but none good.

After breakfast we proposed visiting the ruins of the old city above us, and Hadji Osman offered to be our guide. Accordingly he shouldered his “tufenk,” a fine old flint and steel musket, heavy, silver inlaid, and short-stocked, and we began the ascent.

The formation of the plateau of Kremna and the position of the city resemble in some respects those of the celebrated fortress of Kœnigstein in Saxon Switzerland, though the height and extent of Kremna are not so great as those of Kœnigstein.

It is a plateau of limestone, which is bounded on three sides by precipices, some extremely deep and abrupt; on the fourth side (north-west and

west) it is accessible by a long steep slope, and even this is cut off from the opposite hill by a deep rocky ravine at the bottom. The side we ascended (at the south-east corner) was evidently much more precipitous formerly than now, for much earth has been washed down; but the east and north-east side was the most remarkable. It was a precipice sinking sheer down some 800 or 1,000 feet, like a wall, to a lower and much larger plateau, in which, at some miles distance, on the north by east, was the village of Davre, and this lower plateau again sloped gradually upwards towards the entrance of the Assarkeui ravine, where again tremendous precipices bounded it; and it was all down the ravine, under these precipices, that our yesterday's course lay. The southern and south-western sides of the plateau were also of vast depth; yet all along the edge, and on every accessible ledge, the old inhabitants had built strong walls, in some parts of rough, in others of hewn stones, as if to make security doubly sure.

Arrived at the top, after many halts, we sat down to rest; and what a prospect lay before us! I despair of being able to give by words even an idea of it! Some 1,000 feet below were the twenty or twenty-five houses of Girmeh. From it the country inclined rapidly in its general formation to the valley of the Kestrus, which must have been at least 5,000 feet below us.

We could see the turbid light coloured waters of

the river, which had risen and spread far beyond its banks, rushing along in their winding course; till the view down the valley was closed, full twenty-five miles away, by the mountains that border it. On the opposite side of the valley ranges of mountains rose one beyond another, of the most strange and fantastic shape: some like a saw, others mounting in successive peaks, some rounded like an inverted basin, some flat tables, with steep and broken sides; and over all, except at rare intervals, spread the dark pine forest. The high ranges of Taurus, at least 10,000 feet high, and covered with snow, bounded the view on the east.

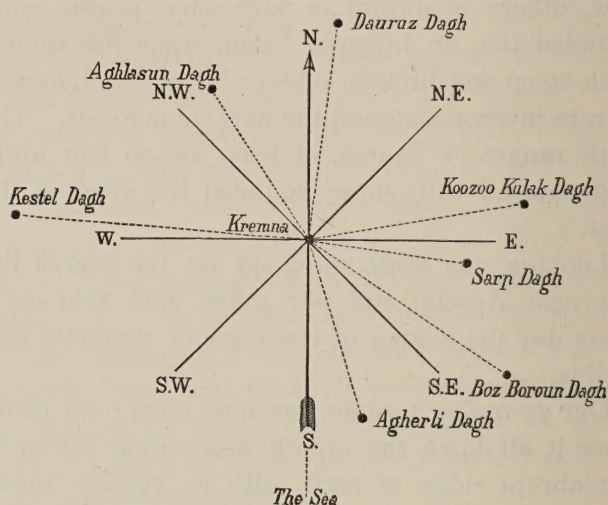
Looking due south we could see the line of the sea near Adalia, and our guide said that on a clear day the smoke of the passing steamers was visible.

Our yesterday's route was now clear: we could trace it all down the rapidly descending ravine to the abrupt ridge of rock, with its curious round projecting buttresses, in front of which we had halted. It looked very small from the height on which we were standing. The pine forest through which we had come continued unbroken, till the ravine sank out of sight, amidst the confused mass of ridges, on the western edge of the Kestrus valley.

Our guide told us that "fever never appeared at Girmeh, but that in the forest it was at times very deadly," of course owing to malaria.

We could see over a vast extent of country, but there was not a house or a village in sight for many miles, and fancy itself could not picture a scene wilder or more strange.

The annexed diagram gives the bearings of the more prominent ranges of mountains, with names according to Hadji Osman's dictation.



We might have spent hours gazing upon the wonderful scene below us without becoming weary of it, but time passed and the heat was increasing, so we proceeded to examine the ruins.

We had ascended at the south-east corner. Most of the buildings of the city lay to the north-west of our point of ascent. On the north-east and north was an extensive open space cultivated, but

with many oak trees and much underwood scattered over it.

Perhaps the buildings of the city never covered this space, but even now it is not easy to tell if a given spot is covered with ruins or merely the loose limestones of the soil. Zosimus (A.D. 425) relates the history of a blockade of Kremna by a Roman army. It had been occupied by Lydius, an Isaurian freebooter, and the provisions of the besieged running short, he caused much of the plateau to be sowed with corn.

At the point where we ascended, the edge of the precipice was crowned by the wall of the city, but now all in ruin. A little westwards from this were the remains of a round Corinthian building, which may have been a funereal monument, but not a trace of inscription could be found. A few columns projected from the heap of materials of which it was composed. The capitals and cornice were very richly carved, but all was thickly overgrown with bushes and young trees. About 200 yards to the north, but a little to the right, was a shallow well nearly filled up, and with a scanty supply of water—perhaps rain water; all around this were confused heaps of ruin, amongst them the remains of another round temple, on an elevated portion of the plateau. From this we turned leftwards along the north-east edge of the precipice, which was here also of vast depth and steep as a wall. The base of the plateau is here bordered by a wood of

fine pine trees; half way down the dizzy height a number of eagles, like so many dark specks in the calm air, were wheeling and screaming. The village of Davre lay far below on the north by west. Continuing the round of the plateau, but inclining a little inwards, we came to a wide area finely paved with large square blocks of crystalline limestone or rough marble; beyond this was another area similarly paved, but of greater size; under both were great vaulted cisterns; we could trace them all along, and we descended into several. A number of stone gutters for water lay all around, which had fallen from the roofs of the buildings near. These cisterns were formed of huge oblong uprights of stone, upon which other blocks had been laid horizontally. In each cistern were three rows of uprights, and over them four lines of arch had been built, the crown of the arch and a few feet on either side being of hewn stones well fitted together, the sides of rough stones built up with mortar. Much soil and a vast accumulation of rubbish have fallen into these cisterns, so that perhaps not more than half their depth can now be seen, and the lower part was doubtless hewn in the rock. The latter of the open areas was no doubt the Agora. It seems to have had a portico or covered corridor on either side, and very surprising were the number and variety of broken columns, pedestals, &c., with which these spaces were cumbered.

There was every variety of fluted column: some had virgated flutings, some concave, in some the flutings were separated by a flat fillet, in others the ridge was acute, some were fluted the entire length, others only in part. There was one large polygonal pillar of fine workmanship (like the twenty-sided pillar at Aghlasun), but I did not observe its capital. Numbers of half columns (*i.e.* with flat back) and of square pedestals lay about—perhaps the two inner rows of columns rested on square pedestals—and there was a number of concave shell-shaped niches for statues. They were of great size, and reminded me of similar niches at Baalbek. The roof that had once covered the corridor lay broken into huge fragments. Its stones—which must have been of immense size—had been carved in sunk lozenge-shaped compartments, each compartment having in the middle a face in relief; at the four corners round each face were leaves. Of all that we examined not a single face remained uninjured: all had either been purposely defaced or destroyed by time and exposure. On the east side of the Agora was a triumphal arched gateway, of which the two side arches still remain; the middle arch, which was much the largest, has fallen. We searched for an inscription on it, but in vain; under this archway passed a paved street in an easterly direction. South and south-west of these paved areas is another mass of ruin, the heap of materials all overgrown

with underwood and trees. Yet further to the south and parallel with the edge of the precipice is another long paved street, which leads on the east to what had been apparently a fort; near the latter was the head of the chief road to the city, by which we descended afterwards.

This second paved street extended—still parallel with the precipice—to the north-west side of the plateau. On this side only (as before said) the plateau is accessible by a long and steeply sloping ascent, but here too it was once defended by a strong, well built wall, of which only detached pieces are standing, the rest having fallen outwards in a vast sloping “talus” of great hewn stones. I could not trace the gateway in it through which no doubt the street once passed. Outside the wall and all over the surface of the steep ascent are a great number of heavy and coarse sarcophagi and rock tombs (our guide said there were “*beshik chōk*,” “many cradles”), but we did not examine them.

The street itself is, roughly speaking, about eighteen feet wide, well paved with square blocks, and also seems to have had a corridor or covered way on either side, for there was a large number of red granite columns and square pedestals along it, with here and there doorways, some yet standing. As usual in these ancient cities, many sarcophagi stood at the sides of the roadway.

None of the columns, so far as I observed, were

erect: most lay at regular intervals, and in one direction, as if cast down by a single shock of earthquake.

I observed one large Corinthian capital, but of inferior work. We saw no bas-reliefs, and I did not observe a theatre, although in a city which had evidently been a very considerable place, one almost certainly existed. The principal material employed in the city seemed to be the same as at Sagalassus, but all so corroded that it is hard to say if any given piece be of marble or limestone.

I subjoin a rough plan of the city, &c. It is, unfortunately, only from memory, but it may give some slight idea of this interesting place.

The difficulty of examining the ruins, both from the growth of wood that has overspread them and their own confused mass, was so great that we probably overlooked much, and it is not easy to assign to each edifice its proper description.

Returning along the paved street we came to a high projecting mass of rock, close to the edge of the precipice; a portion of its outer side had been cut away so as to leave the rock projecting above; underneath this a long seat had been quarried in the native rock: a stupendous precipice without any parapet wall sank down in front, and the view from it was of course magnificent. Here we reposed awhile. Our guide gave us his impression of its use by saying that here "the young ladies of the old town used to sit and do needlework."

We descended by the principal ancient road, which passed transversely down the face of the cliff. A little way down it is the Great Gateway, of which both the outer and inner arch still remained erect: the outer gate had blocks of stone filling the space under the arch as at Hierapolis and Aphrodisias. Further down, near the side of the road, there was also a mausoleum or rock tomb; my friend looked at it, but I did not visit it.

Very little is known of the history of Kremna. A fortress of such immense natural strength would not have been neglected by Alexander the Great. It probably submitted to him without resistance, but there is no record concerning it. When the Macedonian Empire was broken up it was in the hands of its Pisidian inhabitants, and no doubt continued independent. It was so not long before our era, for Strabo (xii., 6) says that Amyntas, King of Galatia, after conquering Derbe in Lycaonia, and receiving Isaura from the Roman Senate, attacked the Cilicians and Pisidians (who were continually making incursions into his country from the Taurus), and captured many strong places which had never before been taken, amongst them Kremna, but he did not even "attempt to capture Sandalion, which lies between Kremna and Sagalassus." The exact position of this place has not been discovered: it may have been only a strong mountain fortress, and not a town. Amyntas next attacked Homonada, and although the conquest



GATEWAY OF KREMNA.

of this place was most difficult, he had carried many of their fortresses, and even destroyed their King, when he himself perished by a stratagem of the King's wife, being cut off by the Cilicians in an ambuscade. His dominions were formed into a province, and Kremna being so important a post was occupied by a Roman colony, "Colonia Julia Augusta Kremna."

Ptolemy mentions it (v., 5), and Zosimus (A.D. 425) relates a long blockade of the place by a Byzantine army.

After that the curtain falls upon its history, but it must have been a considerable town for a long time after that event.

At 12.30 P.M. we left Girmeh for Boujak. In the Cemetery of Girmeh were some fine oak and ash trees, but no remains of antiquity, as the labour of bringing objects from the height above would have been too great.

Our route, which was extremely rough and rocky, was at first under the southern precipices of the city; then across the hill which lay over against the north-west and west side of the vast rocky height. It was a most picturesque and beautiful ride, being for nearly the whole way through great forests of pine of various kinds, fragrant and shady, but perfectly solitary. The number of crystal springs and rivulets which flowed from the hills across our path was very remarkable. At 2.30 P.M. we passed through a

small cultivated plain, and at 3.10 P.M. descended into the large village of Boujak, where we were lodged in the house of Hadji Ali Onbashi. The old gentleman, who had made several pilgrimages to Mecca, was very hospitable, and prepared our coffee with his own hands, after roasting the berries before us; but the night we spent in his house was wretched in the extreme: the number of fleas was extraordinary, and for several subsequent days we suffered from them.

When told the object of our journey, he expressed his opinion very frankly that "we were wanting in sense; one mountain was just the same as another; what was the use of going about the country examining mountains and old buildings unless" (inquiringly) "it was to find out hidden treasures?"

Upon this I told him that treasure was easier to find in the large modern towns than in old ruins, and I tried to explain the object of our journey, but he did not seem to appreciate it.

After supper I happened to clean my spoon with a bit of the thin native bread, which I then threw into the fire; whereupon he carefully removed the fragments with the tongs, exclaiming, "Geunàh-der, Geunàh-der!" (It is a sin!), and seemed much discomposed, until I reminded him that I was only a stranger and did not know the customs of the country.

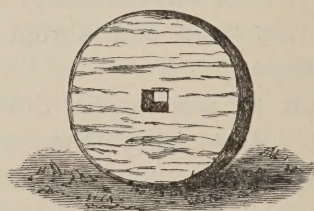
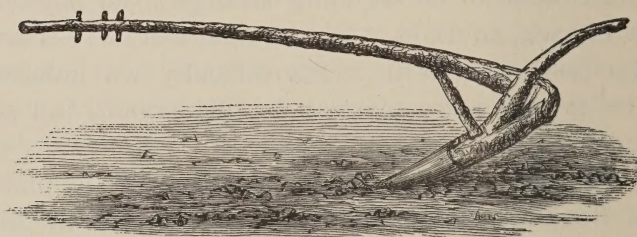
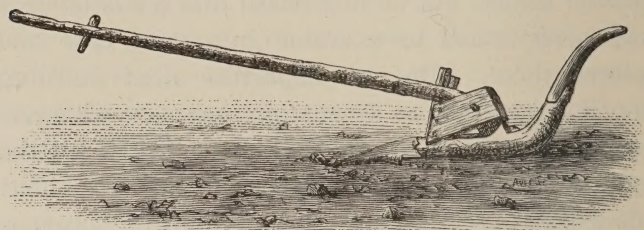
He told us that the Government officials had

been very severe and exacting with the peasants of that district ; some villages, in order to pay their taxes, had been obliged to sell even their oxen, and had been reduced to utter destitution ; their land had been measured unfairly in order to exact heavier taxes ; but he had heard that a commission had been issued to examine into their case and relieve them. On our departure next morning Hadji Ali refused to accept any payment whatever for our entertainment, and when we asked for the servant (a way often employed in order, without offence, to give some compensation for the expense and trouble of entertaining strangers) he pointed to himself, and said, “ Khuzmetkâr bèn im ! ” (I am the servant !) With much difficulty we induced him to take a few piastres for his servant, and so thanking him we bade him adieu.

May 9th.—We left Boujak at 6.45 A.M. The plain of Boujak is fertile, and like all the others in this region a perfect level surrounded by hills or mountains, which rise steep and abrupt without any intermediate slope.

It is difficult to account for the formation of these plains. Were they the result of lake deposit ? If so, this would account for their perfectly level surface. Nearly all the mountains here are evidently volcanic or of limestone pierced and displaced by igneous rock. We met a few families removing. Their carts were strangely made, being of strong curved wooden ribs fastened to the

body of the cart, which was a single bar of wood. The wheels were solid discs of wood with an iron tire, but spokes are not used. Two miserable oxen, about as large as donkeys, drew these vehicles.



PLOUGHS, AND CART-WHEEL OF SOLID WOOD AND AN IRON TIRE.

There is a great breadth of wheat, now about six inches high, and the plain itself is very extensive, one "reach" succeeding another in a very

strange way. The mountains nearly meet and the plain seems to end, but passing through narrow ravines between the high rocks one sees reach after reach stretching on for many miles. Although the routes to Adalia pass this way there is no road, only a track, and the rains of the last few days had changed the surface into mud.

At 8.30 A.M. a village was on the right, called Soosuz ("the waterless"—a common name here), and in front of it, on our left, was a large building which our people called a khan. It was evidently old, but we did not examine it. It was visited by Colonel Leake and General Koehler in 1800, who found it to be a portion of a large edifice, "apparently a church of the earliest ages of Christianity, having figures of angels sculptured on either side of a large arched gate." At 9.30 A.M. there was on the right a lofty and steep rock precipice of a rich deep red colour. A little beyond were the villages of Koosh Keui and Oorloo Keui. Here the torrent is crossed by a small bridge, and the plain turning off to the right extends out of sight. The road now enters a narrow ravine, about 200 yards in width, between rocky and sterile hills. The soil is a chalky clay, not very fertile, but everywhere sowed with wheat.

We reached the café of Badem Aghadj at 10.45 A.M.

Throughout the whole journey I had never yet seen an "evil-looking" face. On the contrary,

the kindly good nature of the people was everywhere displayed ; but here was a man with one of the most sullen and villainous expressions I ever beheld. I tried to catch his eye, but he would never look me in the face. His two companions also looked "dangerous." All three were armed to the teeth, and were very reserved and taciturn. Beyond the café the road still continues in a narrow ravine overgrown with trees—walnut, ash, pear, and oak. Here and there were vineyards, but most of the soil waste and full of brushwood. Somehow it looked an ill-omened place !

I was surprised at the number of cemeteries along the roadside ; but the villages to which they had belonged, had disappeared, or these may be only the graves of the many passers-by who have died while traversing this much frequented road. The site of the ancient Cretopolis is on a hill to the right. The glass showed heaps of ruins, but no building, nor even fragment of a building, appeared to be erect.

Beyond this the valley again spread out. On the right was the village of Badem Aghadj, and in front of it a mound like the mound at Colossæ—perhaps a burial cairn ; and passing this we came suddenly to one of the most verdant little spots one could imagine. Here is the entrance to the northern of the two passes which lead into the plain of Adalia ; the other, Tchibouk Boghazi, is more to the south-west, but in the same mountain chain.

A few huts and a few Yourouk tents are dignified with the name of the village of Beli ("the pass"). The people tried to induce us to remain, but at Boujak we had been told by old Hadji Ali of a village named Yumaltskeui on the plain of Adalia, not far from the foot of the pass; of this he had related to us "*monts et merveilles*"—so we determined to go on.

CHAPTER XI.

Pass of Termessus Minor—Steepness of the Road—Ruins of the Ancient City and Fort—The Roman Road—Wheelmarks in the Pavement—Ruins at the Foot of the Pass—The Plain of Adalia—Its insalubrity—Emigration of its Inhabitants in Summer—Village of Kovajik—Our Bivouac—Proper Diet for a Traveller in these Warm Regions—Misery of the Villagers—Heat—Fleas—Mosquitos—Fever—Want of Water—Fertility of the Soil—Superior Condition of the Pastoral Races in Anatolia—Value of Sheep sold in Smyrna by a Yourouk Chief—Amount of Government Taxes—Aspect of the Plain of Adalia—Khan of Tchibouk Boghazi—Bridge over the Duden Soo (Catarractes)—Petrified Deposit on Surface of Plain—Ateran Café—Heat of Plain—Drunken Greek at Café—Lower Plateau on which Adalia stands—Appearance of Cliff—Deposit like that at Hierapolis—Cause—Catarractes has flowed in Different Channels—Nedjib Pasha's Road—Description of Adalia—Old Fortifications—Port—Wreck of an Egyptian Frigate—Marble Gateway in Wall—Various Inscriptions—Gateway near the Port—Exports of Adalia—Notices of Adalia—Attalus Philadelphus—Louis VII.—Magnificent Ranges of Mountains opposite Adalia—Climax—Solyma—Bey Dagb—Takhtalu Dagb (Olympus)—Zenicetus the Cilician Pirate—Alexander's passage under Climax—Heat, and Danger of Malarious Fever—We are unable to pass through the South of Lycia.

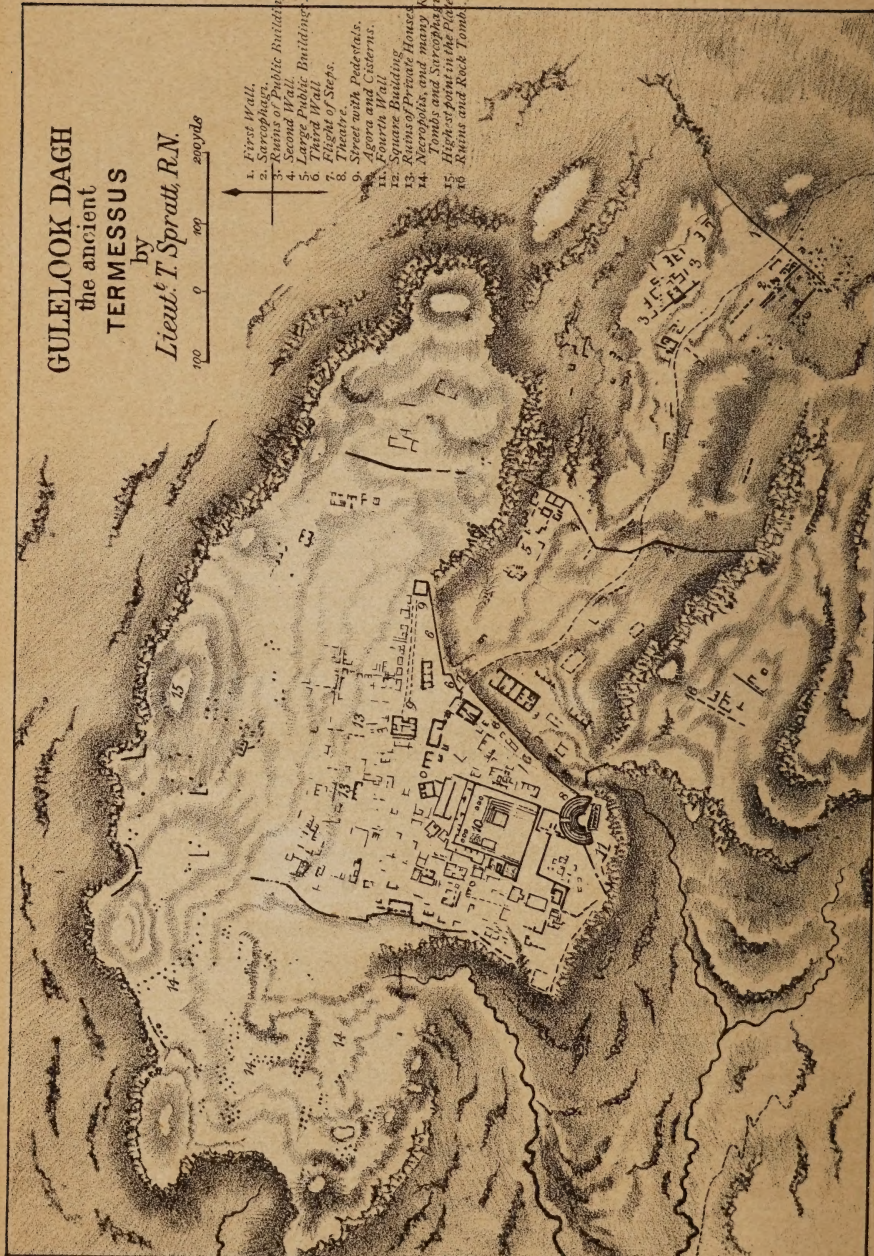
WE entered the pass at 1.50 P.M. In any other country it would be thought very fine; but we had become rather "choice." Still, it is most interesting, because the old Roman road to Attalia passed through it. At a very short distance from the entrance the road becomes so steep that it is necessary to dismount, and about two-thirds of

GULEOOK DAGH the ancient TERMESSUS

by
Lieut. T. Spratt, R.N.

100 0 100 200 yds

1. First Wall.
2. Sarcophagi.
3. Ruins of Public Buildings.
4. Second Wall.
5. Large Hall.
6. Theatre.
7. Flight of Steps.
8. Theatre.
9. Street with Pedestals.
10. Agora and Cisterns.
11. Fourth Wall.
12. Square Building.
13. Stairs of Private House, &c.
14. Necropolis and Sarcophagi.
15. High-st point in the Plateau.
16. Ruins and Rock Tomb.



the way down the pass are the ruins of the Roman fort that commanded it, built, as usual, of massy square stones. Lower down was another fort, and on all sides are sarcophagi, all broken and their inscriptions illegible; the ornament upon most of them is the Grecian shield. There must have been also a considerable town in the pass, for along the road were foundations of many walls and houses. The colossal statue of a lion recumbent was on the right, but the material in all these works is coarse and covered with lichen. The Roman road is indeed a fine work: it resembles the road between Alexandretta and Antioch, but is superior to it. It is made of large boulders of fine crystalline white limestone, admirably fitted together, but rounded now and polished smooth as glass by the traffic of ages. Where a rivulet or watercourse passes, the stones are set in a red concrete; a very little repair is needed to make the road nearly as good as ever, with such solidity has it been constructed. In places the wheel ruts are still plainly visible; showing that even up and down this steep ascent—now for many centuries past only traversed by baggage animals—wheeled vehicles could once proceed. In the plain at the bottom of the pass are extensive remains of a town of later Roman times; they consist of a Christian church, the foundations and walls of many houses, and a great number of sarcophagi.

The descent of the pass occupied us more than

two hours, and it was necessary to dismount and walk nearly all the way, so steep and slippery was the road.

Arrived at length on the plain, tired and hungry, we began to look for the village of Yumaltskeui, but to our surprise nothing like a village was visible.

The reason was explained by the employé of the Government Telegraph (which passes this way), who told us that the villagers had now nearly all gone off into the mountains to their yailas.

The plain of Adalia is bounded on the north and west by lofty mountain chains, on the south by the sea, while towards the east it stretches in an unbroken level for forty or fifty miles. As seen from the heights above, it resembles very much the Roman Campagna, only it is more level, and without the undulating hills of the latter. Like the Campagna also, it is fearfully unhealthy during a large portion of the year, though habitable during the winter season.

From the end of May it becomes a very dangerous residence, in consequence of the deadly malaria which prevails in it, and in nearly all the lower plains and valleys along the coast of Anatolia and Caramania.

The people, therefore, who in winter time live in the villages on the plain, always pass the summer in the purer and cooler air of the mountains; and we were told that the emigration had already

begun, so that we should find most of the villages deserted even thus early.

We had given our native bread to the cafeji at Badem Aghadj, trusting to Hadji Ali's magnificent accounts of Yumaltskeui. True—there were yet plenty of Yourouks about, and there being a wedding on foot amongst them in this neighbourhood we could at worst claim their hospitality; but before doing this we were advised to go to a village on the plain a long way to the south-west, and close under the mountains, called Kovajik. Accordingly after riding about two hours we passed some black tents and a number of booths made of sticks covered with matting, reeds, &c., in which the people of the village were lodging.

On inquiry we were told that they were always obliged so to live during the hot season on account of the fleas with which their cottages swarmed.

Their head man at first either could or would not do anything for us; others were more hospitable; they said they could supply us with food, but they advised us to sleep "out"—*al fresco*. The head man at length pointed out an empty cottage, but it did not look inviting; so we determined to sleep under a fine ash tree that grew near us. It was a thing we could scarcely have done with impunity a few weeks later owing to the malaria.

Accordingly we made preparations to pass the night. A supper was brought to us of eggs, yaourt, and bad native bread; and we lay down—

but not to sleep. The fleas, whether native or imported, were inexorable.

The villagers performed their devotions, and soon a loud chorus of snores told us that they at least did not regard fleas; use, no doubt, made the infliction light to them. Towards midnight I sank into a broken sleep, but rose much refreshed, thanks to the free air and plain food.

The stimulating diet of civilised life is the worst possible food upon a journey in these warm regions. Total or almost total abstinence from wine and spirits (and even to a great extent from animal food) enables the traveller to resist the sun and endure an amount of fatigue which will surprise even himself.

It must be confessed, however, that our diet at times left somewhat to be desired.

The sunrise over the Pamphylian mountains and plain was one of the most lovely sights I ever saw; but the heat in this corner under the mountains was soon intense. The condition of these poor people is truly wretched, and I felt great pity for them. Whilst smoking a cigarette just before starting I fell into conversation with the head man. He said that when once the summer had begun the fleas and mosquitos and heat were terrible; that in about three weeks from the present time the fever would appear, and that was so bad that "it caught even the birds" ("Kooshleri gèna toutàr.") (This of course is only an hyperbole

to declare its intensity.) They could not leave the place, for they had no yaila—their yaila had been appropriated by a certain Mustafa Pasha, to form a “tchiftlik” (farm). I asked if they had petitioned the Pasha of Adalia to assign them another yaila. He said they had “asked and asked; but all was useless, and that they had suffered horribly from the fever, though fewer of them died than might have been expected”; being accustomed in some degree to the malaria, no doubt. I said “we had passed so many void places in the mountains that were full of pasturage.” He replied, Yes, but they were already appropriated; there was nothing for it but to stay and suffer. The soil was good and the crops splendid, but very little benefit resulted to them from this, as they had to pay heavy taxes in proportion.

And in effect the poor peasants of Anatolia are in a bad condition. Few or none of the cultivators are well off, while many of the shepherds are even wealthy—*e.g.*, we had met the day before a large drove of oxen, attended by five or six Yourouks mounted on good horses, well armed, and evidently in good circumstances. Their independent and manly air formed a strong contrast to the downcast expression of so many of the peasantry.

I was told by our interpreter that one Yourouk chief alone sold sheep at Smyrna last year to the value of 3,500 Turkish sovereigns. They probably

belonged to a large tribe, or to several tribes; yet it seems scarcely credible. Still they are "well off." They somehow manage to slip through the fingers of the taxgatherers.

In most districts the Government taxes, I was told, amounted to about 65 per cent. of the net profits of the cultivator; but of course much of this is absorbed before it reaches the Sultan's treasury. On the other hand the Yourouk pays some hundreds of piastres to the Government annually for the right of pasturage in a certain district, and, in addition, four piastres annually for each sheep, &c. This is all the direct taxation he has to pay.

May 10th.—We left Kovajik at 6.5 A.M. In addition to its other miseries the village has no water, except two small wells, and even those at some distance; the mountains above the village containing none. The head man begged our interpreter to ask us if we thought "water could be found in the hills near"; but not a rivulet descends into the plain for a long distance.

These poor people show the marks of their sufferings in their withered and yellow faces, and their children have an almost livid look, quite different from the fine fresh complexion to be seen in the mountain or the Yourouk children.

We passed through splendid fields of bearded wheat. The soil was evidently favourable to crops, though not to men. The cultivation, however, did not extend far into the plain, but was mostly

confined to the strip of land under the mountains; the rest of the wide level was covered with low brushwood and scattered trees. Numbers of cattle were grazing, but in a few weeks they and their owners will be on the mountains, and the plain will be deserted till winter drives the people down from the yailas again.

Continuing our route to the south-west we reached (6.50 A.M.) the khan at the foot of Tchibouk Boghazi ("Pipe defile"). It is a spacious and solid stone edifice, square in form, and with a handsome gateway. At 8.10 A.M. we crossed the Duden Soo (Catarractes) by a long bridge of many arches. The late heavy rains had caused an inundation; the pools were full of beautiful white water lilies, and from the thick reed beds came the warbling of reed birds. To the south of the river the plain becomes stony, and here first appears one of its peculiar features, viz., the thick petrified deposit on its surface like that upon the cliff at Hierapolis.

At 8.55 A.M. we passed two fine ancient walls. The soil here was gravelly, the gravel being apparently of limestone burnt to a dull brown colour.

At 10.15 A.M. we reached the Ateran café. The heat was now very great, for we were no longer in the cool climate of the high lands. The soil was a dull red earth, through which projected everywhere rocks of limestone and white marble; and

in every direction were masses of the stony deposit already mentioned.

The Arnaout cafeji received us with much attention. He brought some excellent yaourt and very good raki; but we were annoyed by a drunken Greek, a maker of lime, whom we were at last obliged to treat with some raki in order to be rid of him. After swallowing in a very few minutes about half a pint of the fiery spirit he staggered off. The cafeji said that was his usual condition.

At 11.50 A.M. we left the café, and in a few minutes had our first glimpse of Adalia. That part of the plain in which the town is situated is at a considerably lower level than the plain over which we had been all the morning travelling. This lower plateau extends up to the Lycian mountains on the north-west, and on the east far on towards the mountains above Perge.

Its boundary on the land side (the north) is an elevated cliff from 200 to 300 feet high; at one point this cliff is only about a mile from the walls of Adalia, though it is seldom less than four miles distant from the sea. It extends from the foot of Mount Climax across the plain eastwards till it is lost to view. It appears as if some great convulsion of nature had caused the whole of this lower plain to descend bodily, and that the cliff marked the line of breakage. The cliff itself at the point where we descended exactly resembles that at Hierapolis; even the little basins are there,

though not of the exquisitely white substance which is to be seen at Hierapolis. All the indications of water slowly flowing or dripping down are there; the ribs of stone, both vertical and horizontal; sticks, leaves, moss, &c., all matted together and covered with the stony deposit—all are there exactly as at Hierapolis.

That this is a deposit made by water is evident; but how account for its wide extent? The peculiar marks in the stone, the basins, &c., &c., point to running water as the agent. But what river could spread so great a mass of deposit—in some places three feet in thickness—over so wide an extent of ground as may be seen in the plain of Adalia?

Is the deposit matter precipitated by the waters of some great lake, which afterwards slowly flowed over the cliff into the sea and was so discharged; or must we conclude that the Catarractes (Duden Soo) alone, constantly changing its channel, has in the course of ages produced this result?

The Catarractes now enters the sea by several mouths to the east of Adalia. This is according to the account given by Ptolemy (v., 5), excepting that he calls the river Catarractus; but Strabo says the river, which is large and rapid and falls from a lofty cliff with a sound which can be heard afar off, is on the west of Adalia. These accounts may be reconciled on the supposition that the river, owing to the great amount of deposit it makes, is

constantly changing its course; and even now a small stream which displays the same petrifying qualities falls over the cliff into the harbour of Attalia.

From the foot of the cliff near the Ateran café a good road extends for about four miles all the way to the town. This road was made about thirty-five years ago by Nedjib Pasha, once Governor of Adalia. It is still in good condition; something even has been done to keep it in repair.

By this we entered Adalia at 2.10 P.M. The Yenijah khan at which we lodged was a clean and spacious building of stone.

Adalia contains about 10,000 to 12,000 inhabitants, many of them Greek. Its bazaars are well supplied, and it is the "scala" for all the neighbouring district, but it is a place of no great commercial activity. Its port, which is small and inconvenient, but picturesque enough, is a slight indentation in the rocky shore, which everywhere terminates in bold and lofty cliffs. The town is built round the port like an amphitheatre, with steep streets extending up to a level on the top of the cliff; the whole is enclosed by a wall about forty feet high, with tall square towers at intervals, a deep dry ditch, a parapet outside the fosse, and beyond that a wet ditch, and the walls extend down the cliff on either side to the mouth of the port. The town now reaches far beyond the old walls to

an outer line of fortification of modern erection. Two towers (or rather pier heads), very solid masses of masonry, rise in the sea at the mouth of the port; they are the remains of the jetty by which in old times the port was sheltered, and from one of them hang a number of chains, to which vessels in rough weather fasten their cables. The port is very unsafe during southerly or south-westerly gales. In the winter of 1871-2 an Egyptian frigate and all her crew of seventy men, excepting two or three persons, were lost when trying to beat out to sea; the force of the gale drove her against the cliff a few hundred yards outside the port, and she went to pieces. On the east side of the port I observed a fine date palm rising amidst the trees of the gardens above the cliff. No obstacle is now placed in the way of those who wish to see the inner wall. Accordingly we walked round the greater part of it on the edge of the dry ditch. The lower part of the wall is of fine massy cut stones; above that inferior Roman work is built; the wretched masonry of the Turks is at the top. As we passed I noticed a number of water pipes in the wall filled with stony deposit as in the *Thermæ* of *Laodicea*. A short distance beyond these were the remains of a white marble gateway of extremely beautiful work, of which a large part seems to be embedded in the wall—the wall perhaps having been built under and around it at a later age; one portion was quite inside the wall (perhaps a few

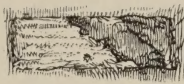
stones have been removed and so this piece has come to light), and having been thus sheltered it appears as fresh and perfect as if sculptured only yesterday, the material being apparently without a stain and the figures sharply cut. But it was at too great a height for the subject to be distinguished. Two large pieces of a very ornate cornice are built into the wall edgewise. They have the echinus ornament carved below and above a rich acanthus. Higher up in the wall is a long course of marble bearing the "fret" ornament (Mæander); but this must have formed part of some other building, as it is too large to suit the frieze of the edifice already mentioned. Underneath is another gateway, having above the doorway a female head defaced, with acanthus wreaths on either side of it; this also is very fine work. Near these fragments were several inscriptions. One long inscription was upon a slab of whitish limestone; this had been broken into two pieces, which had been replaced, but in one the writing was reversed. We heard that the authorities of the town had wished to open out this gateway and had commenced removing the stones; but on the inside of the wall at the back of the gateway was a private house, the owner of which was unwilling to give his consent, and therefore the stones were replaced; this one had been broken and was replaced in the careless way mentioned. I do not, however, attribute much authority to this account.

I copied a few of the inscriptions :

ΙΟΥΛΙΑΣ ΑΝΕΚΤΑ
ΤΟΝ ΠΥΡΓΟΝ
ΕΚ ΤΩΝ ΙΔΙΩΝ
ΚΑΤΕΣΤΗΣΕΝ.

In beautifully clear and regular letters.

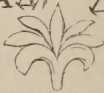
“Julia Sancta (or Sanecta) constructed the tower at her own expense.”

The two stones of the subjoined were placed together, but in No. 1 the writing was reversed, in No. 2 it was in regular order ; other portions, however, seem to be wanting, both at the ends and between them,  and the two stones may belong to separate portions of the inscription. I believe the copy to be correct, but cannot make out the sense of the inscription. We were obliged to copy in haste, as sunset was at hand.

No. 1.

ΚΑΔΙCΥΝ ΚΑΙ ΤΕ ΤΑΡΤΩΧΡ
ΠΛΗΡΩΙC ΠΟΥΔΑΜ ΤΩ ΔΕ ΤΩ ΕΡΓΩ Η
Ν ΧΥ ΚΑΙ ΚΑΥΧΗ ΝΑ ΡΩΜ
ΥΛΕC ΤΕ ΡΑ Ν
ΟΧΥ ΡΩCΑC
ΗΝ ΠΩΛΙΝ

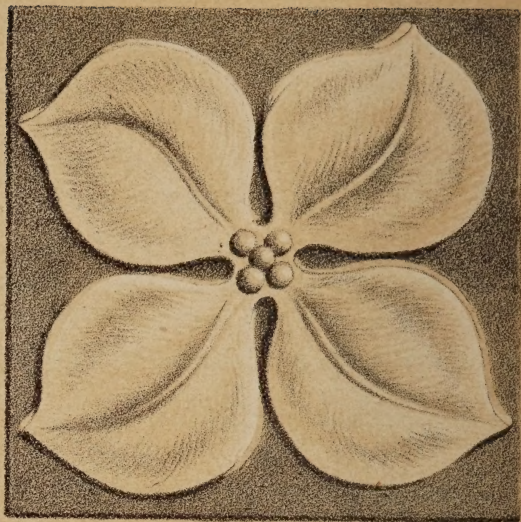
No. 2.

Η ΓΑΡ ΘΕΟΥ ΩΣ ΤΗΝ
 ΕΙΛΕΩ ΤΕΡΩΤΑΝ ΤΗΝ
 ΩΝ ΠΟΛΕΩΝ ΔΕΙΞΑΔΑ
 ΑΙΓΕΩ ΚΕΝ ΧΕΙΡΗ ΚΥΡΙΟΥ ΕΥΧΑΔΟΞΑ
 ΟΠΝΤΩΝ ΑΥΤΕΒΩΝ ΑΤΑΡΩΝ: ΑΠΑΝΔΕ
 ΟΙΣ ΑΠΕΤΙΑΚΑ ΤΟΝ ΤΑΔΙ ΔΙΠΛΗΝ

 ΙΝΑ ΔΕ

To the left of this inscription and near the ground was the following, in rudely cut characters and much defaced:—

ΕΠΙ ΤΗΣ ΑΓΝΙΑΣ
 ΦΛΕΘΩΜΑΤΟΥ
 ΜΕΓΑΛΟΠΡΕΠΕΣ
 ΤΑΤΟΥ ΚΟΜΗΚΥ
 Κ ΡΟ ΟΔΟΖΟΝ ΤΟΥ ΑΛΛΗΝ
 ΣΤΡΗΓΑΤΡΟΣ
 ΑΝΧΕΝΕΩΘΗΝ
 ΤΟ ΕΡΤΟΝ ΤΗΣ ΠΛΑ
 ΚΩΣ ΕΩΣ ΤΗΣ ΠΥΛΗΣ
 ΜΕΙΝΔΕΙΔ

In the interior wall that skirts the west side of the harbour there is also a large gateway, which seems untouched; the wall has simply been built up on either side of it. There is a frieze or cornice



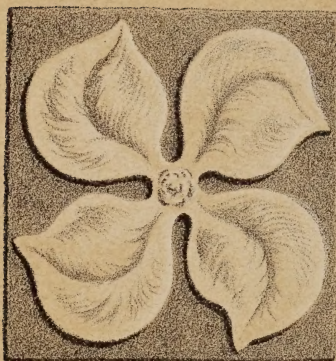
2

3



1

Marbles in the Gate on the W. side of the Port of Adelia. The flower is in relief; but in No. 1 it is in a sunk compartment. These slabs and ornaments are set in the ceiling of the archway and the wall outside.



exactly like that of the Great Gateway, which is built into the fortifications. The under surface of the archway is ceiled* with small squares of fine white marble of pattern No. 1. On the inside of the gateway right and left, and on the wall outside, similar slabs of marble of patterns Nos. 2 and 3 are inserted. In all the flower is in relief, but in No. 1 it is in a sunk compartment. Of Old Adalia, excepting the fortifications, very little remains; even these have been repaired often and modernised; but there must be many other scattered objects of interest which we did not see, for my friend's time was so limited that, unfortunately, we had no leisure to remain long enough in any of these interesting places; *e.g.*, at Adalia we only stayed one afternoon, and could only take a rapid survey of the town and port. The exports of Adalia are chiefly wheat, timber, and a great quantity of leeches. There is a large export of wood of excellent quality, both from the ports on the Black Sea and from the southern ports. Much of the timber used in Egypt and Syria comes from Adalia, and the pine rafters, being full of turpentine and employed in the rough state, are of surprising hardness and durability.

Attalia was founded by Attalus Philadelphus,

* Perhaps the words "πλακώσεως τῆς πυλῆς" in the inscription may refer to this very work. *πλάκωσις* is not classical Greek, but *πλάξ* means "a flat surface of any kind"; *πλακῶ* (ecclesiastical Greek) means to cover with flat pieces or plates. Hence *πλακῶτης μαρμάρου*, "one who overlays with marble."

King of Pergamus (B.C. 159 to 138). Its position near the passes which lead directly from the interior, and its proximity to Egypt and Syria, no doubt determined the monarch's choice, for its port is small and inconvenient, its water bad, and the district round it barren and unhealthy.

A small town named Corycus already existed there, and Attalus enclosed this and the new city with a wall. Attalia is mentioned (Acts xiv., 25) as the place at which Paul and Barnabas embarked on their return to Antioch after the first apostolic journey.

It was here that during the second Crusade in 1148 the French King, Louis VII., embarked also for Antioch, in ships furnished by the Byzantine Emperor Manuel Comnenus. He was obliged to leave before Adalia the greater portion of the host that had accompanied him thus far. The Greek garrison of the town refused to admit the Crusaders, who, after the departure of their King, were nearly all cut off by the Turks, or perished by sickness or famine: only a few saving their life by apostasy.

The view from Adalia of the Lycian mountains Climax and Solyma is most grand and beautiful. They are far more Alpine in character than the mountains of the interior: they rise in lofty peaks, often inclined in the most opposite directions, whereas the mountains of the interior are, in general, long connected chains. The whole coast

line to the south-west is bordered by them, with a few detached islands lying off it at intervals. Seen from Kepez café they have the appearance of narrow towering ridges, rising so closely together as scarcely to leave room enough for valleys between their bases.

Especially Mount Climax (lit. "The stairs") rises into isolated pinnacles and fantastic crags one above another; beyond and above it is the ridge of Solyma. The highest peak of this range to the north is the snow-capped pyramid of Bey Dagh, 9,000 feet high. Its southern extremity, Takhtalu Dagh (Olympus), rises to the height of 7,900 feet in a bare insulated peak; its base is broken up into deep ravines covered with trees; its central part is thinly clad with brushwood; a few patches of snow lingered on its top. A fortress upon it, named also Olympus, from which all Lycia, Pamphylia, and Pisidia could be seen, was the stronghold of the Cilician pirate Zenicetus. He was master of Corycus (*i.e.*, Adalia), Phaselis (the port under this mountain), and many places in Pamphylia; but when the piratical confederacy of these regions was broken up by the Romans, under Servilius Isauricus (B.C. 75), all these places were captured, together with the mountain stronghold; and Zenicetus burnt himself with all his household. But piracy flourished long after that time. The great offenders were the Cilicians, and it required a regular campaign before Pompeius

the Great could cut up the piratical fleets and destroy their settlements. Some of their fortresses were of immense strength, especially Coracesium (now Alaya), which is built on a rocky promontory, having two of its sides absolutely perpendicular and 500 or 600 feet high.

The sea seems to wash the very base of these Lycian mountains, scarcely leaving room to pass. It was by this way, as Arrian relates (i., 25), that Alexander the Great entered Pamphylia. "Alexander, moving from Phaselis, sent part of his army through the mountain to Perge: the Thracians pointing out the road, which was difficult but not long. Those attached to his person were led by himself along the sea-side. This road cannot be used except when the wind is northerly; when the south wind blows it is impracticable. When Alexander arrived there, a north wind, succeeding to violent south winds, rendered the passage short and easy: an accident which by Alexander and his Court was considered as having happened by the interposition of some deity." Also Strabo (xiv., 3) says that Alexander's soldiers took a whole day to pass, "having the sea up to the waist."

We had hoped to go through the south of Lycia to Makri, but already the heat was intense, the danger of malarious fever was every day becoming greater, and it was most probable we should find the villages along the coast deserted. We therefore

decided not to take this route. The same reasons induced us to omit visiting Perge.

We still hoped, however, to visit Makri,* but we judged it prudent to traverse the high lands of Lycia, and the road to them was through the pass of Termessus.

* An intention which we were unable to execute from want of time.

CHAPTER XII.

Collection of Antique Medals at Adalia—Heat in the Plain—Ignorance of the People concerning the Natural Features of their Country—Kepez Café—Bed of Petrified Deposit—Theory of its Formation—Sarcophagi—Uzumkoyou Café—Ancient Well—Ruins of Aarassus—Deep Torrent Bed—Almalu Pass—Gulelik Dagħ—Hellenic Wall and Forts in the Pass—Yenijah Khan Café—Ascent to the Ruins of Termessus—Arrian's Account of the Old City—Its Position—Dense Vegetation—Ancient Paved Road—Two Ancient Guard-houses—First Wall—Enclosed Ravine leading up to the City—Vast Number of Sarcophagi—Ruins—Spring—Second Wall across the Ravine—Another Spring—Ruins—Third Wall—Site of the City—Difficulty of Examining Ruins—Fourth Wall—Deep Precipices round the Plateau—Paved Street—Agora—Cisterns—Ruins of other Buildings—Theatre—View from the City—Desolation of the Place—Thickets of Wild Roses—Water Supply at the Khan—Alexander's Attack on Termessus—It submits to Manlius—Strabo's Notice of it—The Almalu Pass—Solar Heat—Yaila at Head of Pass—Plain of Almalu—Appearance of Country—Torrent of Stenez—Descent into the Plain of Karditch—Great Extent of these Plains—Bivouac of the Villagers of Soosuz—Misery of the Peasants.

MAY 11th.—A branch of the Imperial Ottoman Bank is established at Adalia, chiefly for the sake of receiving the revenue. Having occasion for some money I called upon the agent, Mr. W., who did not seem much enamoured of the place. He said that its climate was unhealthy, the heat in summer great; there was no good water, no society, no sporting—everything, in short, was dull and unpleasant.

He showed me a small but choice collection of antique coins—amongst them are many coins of cities in Phrygia and other provinces whose position is not made out, and of which no other memorial exists except their coinage. Amongst his gold coins were many Polish, German, Venetian, Genoese, &c., of various dates, from 1500 to 1670, which he had purchased of a Turkish family in Adalia.

We left Adalia at 10.50 A.M. The weather was hazy, and in the town the heat oppressive, but outside the town it was tempered by a fine sea breeze, excepting under the cliff at the end of Nedjib Pasha's road.

The nearer one approaches them the more grand the Lycian mountains appear—steep and narrow and abrupt ridges, of the boldest and most romantic forms, rise one behind another; highest of all, towers the pyramidal snow-capped top of Bey Dagħ.

Under the nearest ridge of Climax to our left was a large ash coloured patch, consisting of the soil and pebbles brought down by the rain and melted snow in spring, which extended several miles; nearly the whole of the lower plain is uncultivated except a little strip along a branch of the Duden Soo.

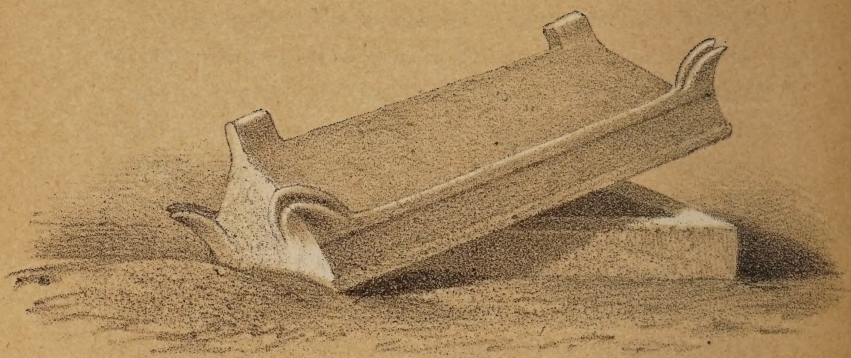
It is strange how careless the people seem concerning the natural features of their country! Not one man in ten seems to know the names

of the mountains, or apparently cares to know them.

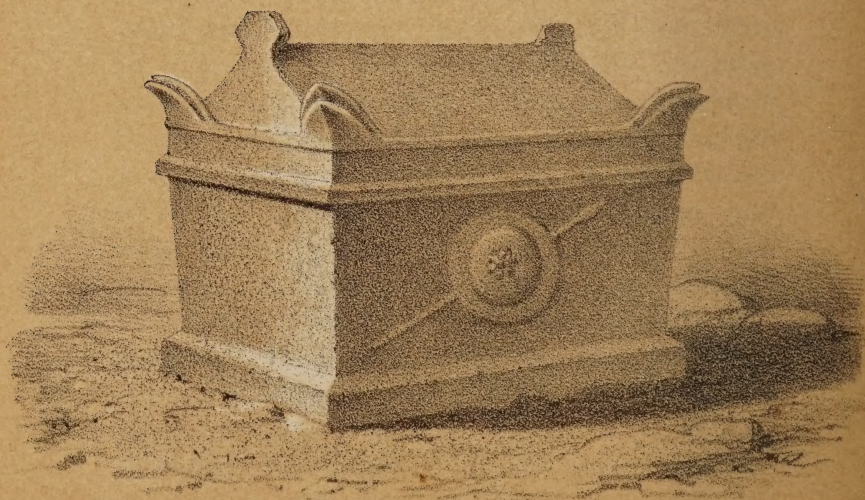
I often asked the name of mountains from people we met, but seldom could obtain any information.

At 1.7 P.M. we reached Kepez café. Beyond this a few pines begin to appear amongst the brushwood on the plain; but on the mountains and in the plain at their base the pines are numerous and of various kinds.

In one place I observed a bed of petrified deposit, fully three feet in thickness, above the usual red loam soil. On breaking off a piece at the bottom it was full of fine sparkling dust. It would seem as if the mountain limestone chains of these districts had been forced up by some great convulsion, of which traces remain in the igneous rocks which here and there protrude from them to a greater or less extent; that the extensive valleys thus formed amidst them had subsequently become great fresh-water lakes, and then through a long period of tranquillity the fine soil which forms the beds of the yailas and valleys had been gradually deposited, until another but less violent disturbance had effected their drainage, and then the streams which flow from the Taurus, charged with carbonate of lime, had percolated the newly exposed surface, depositing everywhere in their course a bed of travertine of varying thickness. We arrived at Uzumkoyou café at about 3 P.M. Here the road begins to be bordered



COMMON FORM OF SARCOPHAGUS AT ARIASSUS.



SARCOPHAGUS AT ARIASSUS.

by a great number of sarcophagi, massy, and of very rough workmanship: all have been broken open, and the inscriptions on them are illegible; the only ornament they bore was the Greek spear and shield.

Not far from the café is a fine covered well, the descent to which is by a deep flight of steps; the roof is not arched, but made of large horizontal slabs of stone. Of the old town of Ariassus (or "Aarassus," Strabo xii., 7) which stood here, nothing remains but foundations, heaps of rubbish, and crumbling walls of rubble masonry. The site is overgrown with brushwood, so thick that it is impossible to make a way through it; and hence the plan of the town cannot now be made out, though it is given by Spratt and Forbes, who consider this to be the site of Lagon. The latter town, however, must have been situated nearer to Lake Caralis; perhaps at or near the village of Yalinli.

A little distance beyond the well is a deep torrent bed, full of large rounded boulders and pebbles; at present quite dry, but evidently a vast and violent torrent in the winter season.

The pass of Gulelik Dagħ (or the Almalu pass) forms the chief passage between the plains of Pamphylia and the Lycian highlands. It is wide and well frequented, but presents nothing of much interest until beyond Yenijah khan.

Gulelik Dagħ itself is the mountain on the

lefthand side of the pass, craggy, broken, full of precipices, and thickly wooded to the summit.

At the entrance of the pass the rhododendron grows luxuriantly; a few hundred yards down it are the remains of a well-built wall (which once extended across the valley), and of several small forts or block-houses of fine masonry.

Everywhere the Yourouks have begun their annual emigration. In the pass we met a large tribe of them; the women were riding (had they been Arabs the men would have been riding—the women walking.) A cradle with an infant in it was fastened on the back of one of the camels.

In about five hours from Adalia we reached Yenijah khan café. Our lodging was wretched in the extreme and full of fleas, which are now beginning to cause great annoyance. It was nothing but a rough shed open to the air in front; one portion of it was assigned to us—the outer part was occupied by some “derveeshes”—very holy personages, if one might judge from the respect with which they were treated. They inquired very curiously about us, but seemed disposed to be very civil.

May 12th.—After breakfast the khanji acted as our guide to the ruins of the old Greek city of Termessus. Arrian (i., 28) describes it thus:—“These people (the Termessians) are barbarians of the Pisidian race; they inhabit a place extremely lofty, and precipitous on every side, and the way



ANCIENT GATEWAY IN THE VILLAGE OF YALINLI.

to the city (querry the pass of Almalu itself?) is difficult, for a mountain reaches from the city down to the road, and the one part of it terminates on the road, but facing it is another mountain not less precipitous, and these mountains form as it were gates upon the road, and by occupying these mountains with a small force the passage may be rendered impracticable."

This is a good account of the place: the city is on the flat summit of a mountain, most difficult of access, the plateau being edged by a natural wall of craggy precipices, and externally almost inaccessible. The whole face of the mountain and the ruins are thickly covered with trees and underwood, and the grass on the site of the city is of extraordinary length and density; I have nowhere, except at Ephesus, seen such rank vegetation.

We started on foot from the café at 6.45 A.M. The road, which is not practicable for horses, leads in a slanting direction up the steep mountain side behind the café, amongst stunted oak trees, brushwood, and large stones.

At 7.20 A.M. we came to an ancient guard-house, built of massy square blocks, very exactly fitted together, without cement. About twenty minutes higher up is another guard-house, with two arched gateways, under which passes an ancient paved road about six paces wide, but presenting nothing remarkable. Inside the gateways are two vaulted rooms of equally fine architecture;

at intervals between these guard-houses are the ruins of private houses and many sarcophagi.

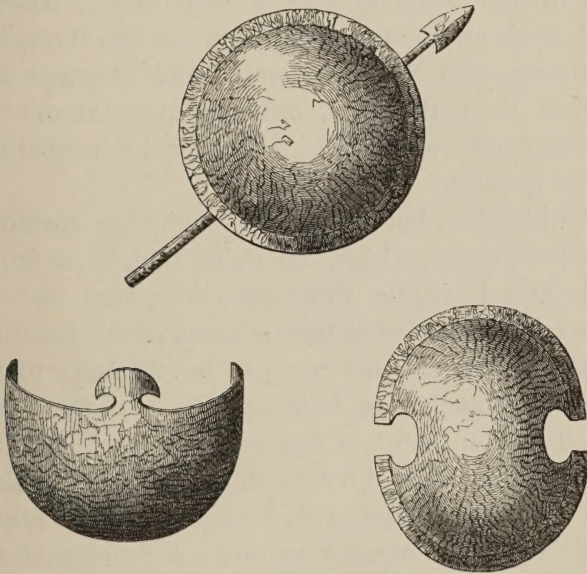
The ancient road, of which there were traces further down, next passes through a wall, now in ruin, which extended across the whole space between the side of the mountain on our left and some cliffs on our right. Hitherto the ascent had been up the side of the mountain; it was very steep; on the left towered the sheer precipice, on the right the ground fell sharply down to a deep ravine full of trees and rocks.

But at 8 A.M., after passing the first wall, we entered a valley on our left, which rose with a very steep ascent, and was enclosed on both sides by precipices, perfectly inaccessible from below. This valley is about 250 to 300 yards in width; level and open in the bottom, but on either side the ground rises in rough and steep ascents to the foot of the precipices. Immediately above the first wall was a long flat area, a kind of natural stadium.

Here began the ruins of the city; but all is a confused heap of huge limestone blocks; scarcely anything remains erect, except massy walls projecting a few feet above the ground. The number of sarcophagi and tombs of masonry on the left-hand side is very great; all, however, of coarse, heavy workmanship, the stone, as at Kremna and Sagalassus, covered with lichen—all broken open, the huge lids displaced or overturned; and amidst

a prodigious number of inscriptions none, so far as I could see, entirely legible. The usual ornament they bore was the round Greek shield and lance; but many other forms of shields also occur.

There was one curious tomb on which was carved a panther and a lion, holding up between them in their paws a vase or urn—the last resting place perhaps of some mighty hunter of the olden time.



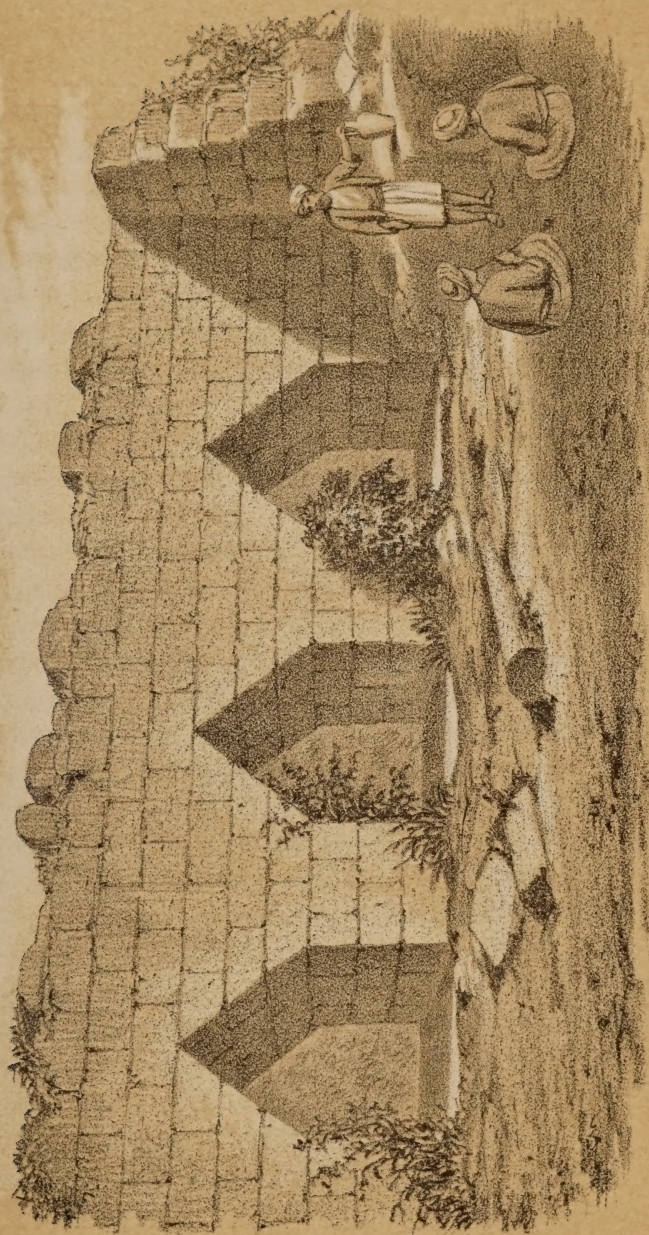
GREEK SHIELDS CARVED UPON THE SARCOPHAGI AT SAGALASSUS.

Heaps of ruins, fallen buildings of great size, meet the eye on all sides. Upon an eminence to the right of the path stood a large gateway belonging to a temple; it was approached by steps, and

behind it were the remains of several large buildings.

The rocks around this enclosed valley are full of tombs, and many sarcophagi are placed on the cliffs and peaks about it, some apparently in positions not accessible except by means of ropes and ladders. About half way up the valley on the righthand side is an abundant spring issuing from pointed stone recesses, which pours its water down the ravine. The ground is here thickly covered with trees and underwood. Beyond this the valley contracts, and a second wall, much stronger and higher than the first, extends quite across the ravine from crag to crag, following the inequalities of the ground.

Still further, but on the left, is another spring of excellent water, which, our guide said, never failed. This also is within three capacious recesses. It was apparently at the base of some public building, as the wall above the recesses is still erect to the height of twelve or fourteen feet, and there is a small sunken court of fine masonry in front of it. The wall is built of massy stones all equal in size; the recesses are pointed, being formed of blocks projecting one beyond another, a proof that the architecture is of an early age. Yet further, and still on the left, is a building of which much yet remains, with square doorways and windows; it is about fifty paces long, and the walls—of uncemented blocks—are still in great part erect.



SPRING, WITH POINTED RECESSES-TERMESSUS.

At length about 9 A.M. we reached the highest plateau. Along the face of a steep ridge, which terminates the head of the valley by which we had ascended, a third massy wall of beautiful construction is built; it extends from lofty crags on one side to similar crags on the other, and completely prevents all access from the enclosed valley to the city, the only approach being by a long flight of steps towards the left, and even these steps are commanded by a high and solid square building, probably a fort. Beyond this wall lay the old city on a spacious plateau or terrace, which commanded a view of the lowlands in two directions, but is itself commanded by yet loftier crags. We found it almost impossible to trace out the buildings, so thickly is the site of the city overgrown with brushwood and rank vegetation, through which the only paths are the tracks made by the Yourouk cattle, and even through these it was difficult to force a way, for the place had been abandoned to nature since the preceding autumn, and the tenants of this yaila had not yet ascended to it; besides, our time was short, the sun extremely powerful, and we much fatigued by the ascent, which had occupied more than two hours.

Most of the public buildings stood to the southwest and west of the steps already mentioned, the private houses of the town to the north-east and east end. A large unoccupied space on the north-west and north is separated from the city by

another wall, and is studded all over with a surprising number of sarcophagi and rock tombs, but contains no buildings : that portion of it lying to the north is considerably higher than the city area. Nearly the whole circuit of the plateau is bordered by precipices in most part utterly inaccessible from below ; the north, the east, and the south-west sides especially, sink down for an immense depth into ravines which communicate with the plain below. The few points in the circuit of the plateau at which an enemy might possibly have surmounted the natural defences of the place were carefully strengthened by strong walls of rough blocks.

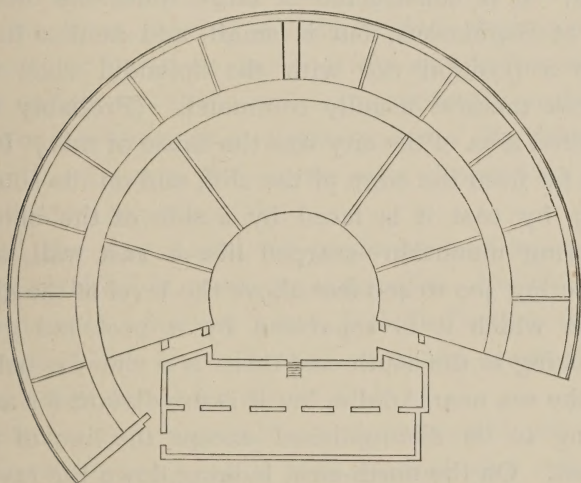
If its old inhabitants desired security they certainly found it here. Nothing but famine could reduce a place so strongly fortified by nature ; and in the heat of summer the air in the shade and at night would be deliciously cool, although the winter might be rainy and inclement.

From the flight of steps already mentioned we turned to the right and made our way as best we could through tangled thickets to a street bordered by pedestals which must have been fully 150 paces in length, lying north-west and south-east. At the north-west end of this are foundation walls of several large buildings, but all is in ruin and completely overgrown with wood.

Beyond this place, still more to the left, is the wide area of the Agora, paved with square blocks of stone and surrounded with many public

buildings. Under the pavement is a connected series of large cisterns built upon arches, and having the interior lined with cement. I counted six domed entrances to these cisterns, each with a round aperture in the pavement above them. The rainfall here is great, both in winter and early summer, and these cisterns, which are of great capacity, would be needful for the water supply, as the upper city, our guide said, only contains one small spring.

The most remarkable remains round the Agora



THEATRE AT TERMESUS, 208 FEET IN DIAMETER.

are those of two large Doric buildings. One extremely fine room, square and lofty, is almost perfect; it needs but a roof and doors to be again habitable. From the Agora a street with prostrate

columns on either side (?) led to the Theatre, which is built in a hollow in the side of the rock, and has its upper row of seats but a few feet above the level of the street. There are twenty-eight rows of seats, and the only entrance seems to be from the direction of the Agora, by a flight of steps which leads down to the diazoma.

The construction of the scena and proscenium is very simple; in the latter are five doorways, and access to the orchestra is afforded by a flight of steps. The Theatre is in tolerably good preservation. It is constructed of large limestone blocks as at Sagalassus, but is small, and neither in so fine a position nor with the splendid view the Greek theatres usually command. (Probably the limited area of the city was the cause of this.) It is not far from the edge of the cliff, and on the south-east by east it is faced by a side of the neighbouring mountain—scarped like a vast wall, and towering 300 to 400 feet above the level of the city, from which it is separated by a profound gulf. Looking to the south-east there is a view far below of the sea near Adalia, but it is too distant for anything to be distinguished except the line of the coast. On the north-east, looking down the ravine by which we had ascended, we could see a corner of the Pamphylian plain and the mountains that form its northern boundary.

The lonesomeness and remoteness of this strange old place were more impressive and solemn than in

any of the other ruined Greek cities we had visited. It would never be advisable for the traveller to attempt to explore such places alone or without an armed guide. The Yourouks, who are almost the only people frequenting these places, are in general well disposed ; still there are bad characters amongst them, and nothing would be easier than for evil-disposed persons to rob or even murder a stranger in a place so wild and solitary. A man might be put out of the way there and no one ever be any the wiser.

Our interpreter, who was somewhat weakened by his fever, having fallen behind during the ascent, we feared he had lost his way in the ruins and underwood of the ravine ; accordingly we fired four or five shots as a signal to him. He did not hear the reports, but as we were descending we fortunately perceived him.

On the way down our guide pointed out to us large thickets of roses growing wild. From these the mountain has its name, Gulelik Dagħ ("Rose Mountain"). He said that panthers, bears, and deer abound in these mountains.

After a short rest at the spring we continued the descent at 10.15 A.M., and reached the café at 11.30 A.M., much interested and pleased ; but had not time properly to explore this strange old place, and the fatigue of the ascent and descent on such a hot day was very great. The level of Yenijah khan above the sea is about 1,080 feet. Termessus

is nearly 4,000 feet high, and the highest point in the plateau must exceed this by 400 feet. We did not visit the khan, which is, I believe, a modern building. As usual in these favoured districts, the supply of water at the café was most abundant, of exquisite quality, and ice cold.

The first notice of Termessus in surviving history is the account of Alexander's attack upon it. After the conquest of Side, Perge, Aspendus, and all Pamphylia, the Macedonians marched into Phrygia. On the way "they had to pass near the city of Telmissus. These people are barbarians (non-Hellenic), of Pisidian descent. They inhabit a place very lofty and precipitous on every side, and the road up to the city is difficult, for a mountain extends from the city as far as the road (*i.e.*, the road through the Almalu pass), and one portion of it terminates on the road. But facing it is another mountain, not less precipitous, and these mountains are like gates upon the road, so that by occupying them with a small force one may render the passage impracticable. And then the Telmissians had occupied these mountains with their whole force. Alexander, thereupon, ordered his Macedonians to encamp on the spot as they were, knowing that the whole force of the Telmissians would not remain there when they saw them making their bivouac, but most of them would retire to the city, which was not far off, leaving only a

guard." When the greater part had retired, Alexander at once attacked the guard with his archers and spearmen and the most active of the heavy infantry. The Termessians then fled, and Alexander, passing the defiles, encamped close to the city. He was unable, however, to capture it by storm, and a considerable time elapsed before its surrender. Arrian calls the city Telmissus.

The Consul Manlius, during his march through Caria, &c. (already mentioned), after he had left Cibyra received envoys from the people of Isionda, whose town had been captured by the Termessians, and themselves besieged in their acropolis and reduced to the utmost straits. The Consul gladly embraced the opportunity of interfering; he relieved Isionda, and forced the Termessians to buy off hostilities by the payment of fifty talents (nearly £12,200).

Strabo's notice of the place is brief (xiv., 3):—"Above it (Phaselis) is Mount Solyma and Termessus, a Pisidian city, overhanging the defiles through which is the passage into Milyas, and for this reason Alexander captured it, wishing to open the defiles." Also (xiii., 4), "Milyas is the mountain country which extends from the defiles at Termessus, and from the pass which leads through them towards the north of Taurus to Isinda—as far as Sagalassus, and the district of Apamæa."

Termessus was the seat of a Christian bishopric to a late period. A bishop of Termessus attended the Council of Nicæa (A.D. 325). But it is evident that the city has been for many centuries deserted, so that perhaps the diocese merely retained the title of the old see.

At midday we left Yenijah khan café; a little beyond the café the real ascent of the Almalu pass begins. Though extremely long, it is not difficult, and there was even a party of men employed in repairing the road, a very unusual thing in this country. Certainly such repairs are indispensable here, as the torrent which traverses the pass sometimes washes away portions of the roadway. This must be a vast and violent stream in springtime when the snows begin to melt. The huge boulders of limestone in its channel, rounded, and almost polished, by the action of the water, testify to its force.

The road, following in its general direction the course of the torrent, but continually crossing and recrossing its bed, winds under and between lofty precipices of dark red rock; these, and the strange wall-like mountains (Solymi Montes) which rose behind us in great ridges, were the chief features of the pass. There was but little wood, excepting a few fine pine groves on the heights above us.

The solar heat as we ascended was great, yet there was not a heavy enervating heat as in

Egypt, but while the sun's rays were fierce and scorching, the temperature in the shade was cool and pleasant.

At 1.4 P.M. we reached Injirjik café, and at 2.20 P.M. the top of the pass. Just below it was a beautiful little plain, covered with grass and young wheat; it seemed as if we had suddenly removed from summer to spring. Although at so great an elevation, this little plain presented exactly the same features as the great plains: it was perfectly level, and surrounded by hills that rose abruptly from it.

At 4.17 P.M. we began to descend, and passing a small lake, entered the plain of Almalu. This is part of the elevated district which extends all across the interior of Anatolia, and the change of temperature was here very perceptible. The soil was a whitish marl; and this was the first district on our journey in which we were not in the immediate neighbourhood of mountains; here only one long and lofty range was in view, far away to the north-west, but low, rocky, treeless hills bordered the plain. On all sides were extensive fields of wheat a few inches high, and this was the only crop. These wheat fields extend unbroken for miles together.

After a ride of an hour and a half we reached the bridge over the shallow and muddy torrent of Stenez.

On inquiring from a passer by we learnt that we

were only an hour and a half from the village of Stenez, instead of being on the road towards Almalu.

We were advised to cross some rocky hills on the left and we should find a village called Soosuz, where we might lodge for the night. Accordingly, recrossing the stream, we ascended the hill. But the sun had set, and night was fast approaching; there was bright moonlight, but we lost our way, for the cattle paths in these hills are so like the ordinary roads that it is very easy in the uncertain light to go astray. After long wandering we descended into the plain again, but could find no village.

On all sides, but at a great distance, we could see large fires burning brightly. We turned to what seemed the nearest, and went on till 8.30 P.M. without appearing to draw much nearer to it. The cold was piercing, and both men and horses were tired and hungry. At length we heard voices and the barking of dogs; our muleteer rode towards the quarter whence the sounds came, and we found that the people of Soosuz, like all the other villagers of the neighbourhood, were encamped out in huts of matting and goats' hair, and that the fires we saw were the fires of similar camps.

They received us well, especially as our muleteer impressed on them that we should pay for all we needed. One old man, who had served in the Turkish army in the Crimea, gave up to us his hut,

and after a while they brought us a pilaff made of "bulgoor" (very bad indeed), and some yaourt. We ate enough of it to stay our hunger, and then lay down in the hut to rest, with a fire of "fiente" cakes at our feet.

The smoke in part escaped through the rents and holes in the tent, which were many and large; but the remainder was extremely pungent both to nose and eyes—and the fleas! whether we had brought them from Yenijah khan café I cannot say, but they were most annoying.

It was cold, too, even with the fire, for we were at an altitude of 4,500 feet. I rose several times and went out, for sleep was out of the question. It was a lovely, tranquil night; fortunately there was no rain, and not a breath of wind, and the stars shone brilliantly.

Even had the fleas been wanting, the barking of dogs, the lowing of the cattle, the braying of donkeys, and loud snores from the huts around us would have prevented any one from sleeping who like ourselves was not accustomed to such a rough style of living. How people can endure such a wretched life, I cannot think—(even the water they had was turbid and bad!) They said they had left their village because of the heat, and I really think they enjoyed this miserable *al fresco* life.

All along our route we saw villagers encamped in this way. Daylight showed us the great extent

of the plain. Distances here are very deceptive; the air is so clear that an object seems to be near, but when one advances towards it the time required to reach it is often very long.

The mountain opposite the spot where we rested—*i.e.*, to the south of the plain—was called by the villagers Inejik Dagħ. I think it is only an offset of Baraket or Bey Dagħ. It is still streaked with snow.

CHAPTER XIII.

Heat of the Day—Cold of the Night on this Plateau—Yaila—Desolate Country—Plain of Almalu—Its Sterility—The Overshot Mill—Horses break down—Town of Almalu—Position—Mountains round it—Description of Almalu—Khan—Account of Riot at Smyrna—Prejudices of Greeks against Jews—Our Supper—Osmanlis do not make good Cheese—Cheapness of Living at Almalu—Petmez—Koshâff—Tahûnn—Yaourt—Pilaff—A Native Dinner—Temperate Diet of the People—The Bazaars of Almalu—Costume—Fine Physique of the People—English and Turkish Crimean Medals—Dress—Descent—Trade of the Place—A Retail Tradesman—Mosque of Omar Pasha—Fine Spring—Change of our Route—Fortunate Escape in Consequence—Brigands attack Leveesi, Makri, and Kalamaki—This Band afterwards broken up—Horse Dealing—Cold and Rain—Mount Massicytus (Ak Dagb)—Deserted Village of Tchobansa—Alarm of our Muleteer—Description of the Country—Yaila on the Mountains—Kiziljah Dagb—Rahat Dagb—Douroulâr—Yalinli, Deserted Village—Curious Ancient Gateway and Polygonal Masonry—Heavy Thunderstorm—Lake Caralis—Souood Gol—Village of Souood—The Stranger's Room—Heavy Rainfall—Severity of the Climate in Winter—Keep for the Cattle in Winter—Drainage of the Lake—Fever.

MAY 13th.—At 8.0 A.M. we left Soosuz. Although it is cold at night, yet the heat in this elevated plain is very great in the daytime.

The Soosuz villagers told us that in about fifteen days they should be obliged to leave for a yet higher yaila in consequence.

The cause of this is that the high mountain ranges which border the plain stop the breezes ;

the same thing is observed in all valleys near high mountains. The winter climate of these high plains is most severe.

Our course was over some low hills skirting the plain. Opposite the village of Inejik we turned into the mountains on our right and began to ascend them.

There was no forest, but all around us barren rocky heights covered with low brushwood and scanty herbage. The ascent was long and tedious, one eminence after another rising before us; as we mounted we began to feel the breeze, and gladly escaped from the stifling heat of Soosuz plain.

We continued to ascend for about three-quarters of an hour till we reached another yaila. Here the air was quite chill—frequent showers at times rendered it even cold. This morning's journey was dreary and uninteresting; we saw only a few shepherds, and even they would soon be obliged to quit this district, as the sparse herbage is nearly withered up. There were few or no springs here; the only water was of melted snow, and that muddy and tasteless, for by this time we had become connoisseurs in water. The hills around had neither grass nor brushwood—they were more sterile (if possible) than the hills about Jerusalem; for hundreds of yards together nothing could be seen but patches of bare limestone rock.

Our course was due west. There was a fine view of Bey Dagħ, and of the greatest of the Lycian

mountains, Ak Dagħ (Mons Massicytus). Upon its long and level ridge the snow lay in an unbroken sheet of white; nearer to us another part of the mountain rose like a great cone, but furrowed by profound ravines with precipitous sides, upon whose edges only the snow rested.

The great mountains above the Xanthus at Orahñ could only be faintly distinguished through the mist and falling rain. On this long morning's ride we saw only two distant villages, and six or eight people.

There was no café, but at one o'clock we reached a solitary overshot mill; we were so overcome with fatigue that all lay down and fell asleep on the turf near the little brook that turned the wheel; but at 2 P.M. the muleteer roused us, and said we must start without delay, as heavy rain was coming on, and it was yet five hours' ride to Almalu.

The rest of our route lay through much the same kind of country, low rocky hills, with patches of half-cultivated whitish soil at intervals. Below, on the right, was a tract better cultivated, and with a few villages. One of these, Samary, on the opposite side of the plain, just before we reached Almalu, seemed a considerable place.

Our horses were nearly beaten, and for the first time since leaving Smyrna I felt utterly tired. Mr. Seiff's horse at last could go no further, so he dismounted, and drove him slowly on before.

At length, at about 6.30 P.M., we passed the last eminence, and saw the town of Almalu below us. Externally it is much like a European town, but the resemblance is only when it is seen from a distance.

It is built in a hollow like an amphitheatre; hills rise closely round it on every side except the south-west, on which are many orchards and gardens, opening into a wide plain, the nearer part of it marshy. At some distance in the plain is a large lake (Avelan Gol).

The town itself is at an elevation of about 3,500 feet above sea level, but the hills at the back of the town on the north communicate with the chain of Almalu Dagħ, which extends northwards about twelve geographical miles, and terminates in Kiziljah Dagħ, about 9,800 feet in height.

Very beautiful was the effect of the setting sun, shining on the Orahn mountains, as seen through the distant showers of falling rain.

A steep descent brought us into the town. It seems a busy little place. From its extent I should judge it to contain about 12,000 inhabitants, many of them Greek and Armenian. The houses of Almalu are built of mud bricks set in timber frames, or of wood; the roofs are of shingle; the streets, as in all these towns, are roughly paved with boulders of limestone, and copious streams of water run through the principal ways.

We lodged at a large khan built of wood. The

Greek proprietor received us very hospitably; while our room was preparing they brought us to the reception room, and offered mastic and cigarettes. Here we first heard of the disgraceful riot that had broken out at Smyrna in the beginning of May. The most exaggerated accounts of it were current. "A grand combined attack had been made by the Greeks on the Jewish quarter; the Turkish troops had been obliged to fire on the mob; a hundred Jews, some sixty Greeks, and twenty to thirty soldiers, had been killed," &c., &c.; the truth being that, although many of the rioters had been wounded, only two poor Jews had been murdered, and that the troops had *not* fired upon the people.

The cause of this riot was the old charge, that the Jews had kidnapped and killed a Christian child at their Passover. It was true that on this occasion the dead body of a child had been found, who had no doubt been cruelly murdered; but there was nothing whatever to connect the Jews with the deed. Our host and his friends (all Greeks) seemed to give the most devout credence to the disgraceful charge against the poor Jews; and they were not at all shaken in their belief, although we assured them that in Europe some centuries back this was the charge usually made against the Jews when the mob felt inclined to pillage the Jewish quarter.

When our room was ready and a large fire had

been lighted we retired, and soon after our supper was brought in. It consisted of rice soup, a dish of fried eggs, "kavourma" of mutton (an excellent dish), a dish of stewed meat, and some roast mutton so tough that we could not even bite it! Cheese of the usual bad kind finished the meal.

The Osmanlis do not understand the manufacture of cheese. Possessing good and pure milk in abundance, they might have excellent cheese if they had sufficient skill and would take the pains necessary. But they mix all kinds of milk together, and the cheese they make is a salt, indigestible, tasteless compound.

The only good cheese I tasted on our journey was some given to us by Hadji Ali of Boujak.

I subjoin a list of the charges for all we had during our stay at Almalu. It will be seen how cheap living is here, owing to the scarcity of money—

	Turkish Piastres.
Dinner for three persons, four courses and cheese ..	15
Eggs for breakfast and lunch (about 15)	4
Butter	3
Yaourt, a large quantity	2
Bread (European make), and for two days' consumption also	5
Room in the khan, attendance, firing, bucksheesh, &c.	15

(about 8s. 6d. English) 44 T.P.

I take the opportunity of describing here

some of the peculiar viands we tasted at various times:—

Petmez or Pekmez.—After the first juice has been extracted from grapes the residue is boiled up with a kind of sand called “petmez ochūma.” (What this is I could not discover.) The sand sinks to the bottom, and the fluid is drawn off and strained. It resembles fluid honey. It is not eaten alone. A good summer drink is made of it with snow and lemon juice.

Koshàff.—Raisins boiled; the mixture cooled with snow. A few myrtle leaves are boiled with it to give it a flavour.

Tahūnn.—A kind of sweetmeat made of petmez mixed with sesame seed from which the oil has been extracted.

Poached Eggs.—Served up with tomatas and with yaourt in which a clove of garlic has been beaten.

Yaourt.—This thoroughly Turkish dish is usually made by pouring boiling milk over a tablespoonful or two of old yaourt; when cool it curdles and becomes slightly acid. It is an excellent dish and very wholesome. But if no old yaourt can be obtained for curdling the milk a spoonful of wine lees, or yeast, or even lemon juice, may be used; pour over it a quart of boiling milk. When it is formed into a curd and become sour take of it a tablespoonful and a half to serve as ferment to a fresh quart of milk, as before directed. The Syrian and Egyptian name for yaourt is “leban.” In

these countries it is made thus—Place about three pints of milk in a copper pot upon the fire. Let it boil, and when cool enough to bear the finger in it, stir into it about a tablespoonful of old “leban” that has become a little sour and “turned.” If no “leban” can be had, a little yeast of beer, or a bit of sour and fermented dough, will serve the same purpose. If the yeast is thick, mix a little cold water with it. Stir it gradually in the milk, cover the vessel up, and allow its contents to cool.

Pilaff.—Take of Damietta rice as required (no other kind is so good); clean and pick well, but do not wash it. Pour the same measure of water as of rice into a casserole, and let all simmer very gently till the rice has absorbed the water; place at side of fire and cover with a cloth. Into another casserole place butter according to taste. When brown and boiling pour it over the rice. Stir well with a fork (not a spoon), and serve up. Sometimes a few pine kernels are served with it to give a flavour, and yaourt always accompanies it. But I fear none but an Oriental can make pilaff properly.

The usual style of a dinner in a native house here is as follows. The slaves or servants, as the case may be, bring in the viands in copper dishes and set them down by the fireside. Then the master of the house (generally) brings in and throws down on the floor a small carpet or a woollen cloth containing a quantity of thin cakes of unleavened wheaten bread—very like brown

paper in appearance and taste, though sometimes it is really good. Then a small wooden stool or an iron stand is placed. On this is laid a large copper tray. The bread is then folded and placed round the tray, with some wooden spoons; the dishes are set one after another in the midst, and the guests sit or squat round the tray and eat from the same dish. It is etiquette for each to eat only of that portion of the dish which is near himself.

The meal usually begins with rice soup—sometimes very good; then various preparations of eggs, in which yaourt plays a great part; stewed peas or beans, &c. Meat is very seldom eaten. The last dish is invariably a pilaff (made either of rice or of an insipid preparation of wheat called “bulgoor”), with which another dish of yaourt is usually served. Whatever remains over is eaten by the attendants. I seldom saw cheese brought, and never fruit or vegetables (except a few green onions); but fruit was not yet in season. A great quantity of bread is eaten. The drink is invariably water; and a cup of coffee without sugar finishes the meal. Such is the sober diet of these people, and certainly they are a fine race of men withal, though perhaps without the thews and sinews of the better fed European.

May 14th.—After breakfast we walked through the bazaars. We were everywhere treated with courtesy. There was no rude staring or remarks, such as I fear a foreigner would hear only too often

nearer home. It was market day, and a great concourse of country people had come in. The variety of costume is greater here than in any other city of Anatolia we have yet seen; and the number of fine handsome men is very remarkable. The diet of these people consists almost exclusively of farinaceous food and various preparations of milk; yet they seem wonderfully robust and strong.

We saw many wearing the Turkish Crimean medal, and one with the English medal; and evidently these decorations are highly prized.

At this season their dress is either of cotton or of linen—only a few of the poorest wear homespun garments of goats' hair. The variety of colour and pattern is great. The jacket is usually more or less embroidered; the turban white, green, or red; imitation Cashmere or the Syrian turban of silk and flax. The girdle is of imitation Cashmere or of Syrian or Broussa silk. Many wore the curious leathern girdle ("sillahhlik") so common in the south-west of Anatolia.

A large proportion had very dark complexions; but there was not the slightest trace of negro blood in them, their features being extremely handsome and expressive. They would seem to be of a race different from the Osmanlis—perhaps one of the original races of the land, which in this remote mountain district has retained for the most part its purity of descent.

The people seem busy; dyeing skins is one

great branch of industry. There is the usual medley of articles to be found in an Eastern bazaar, and I noticed some fine grey and brown furs brought from the vast forests in the neighbourhood.

At the door of the khan was a tradesman on a small scale. His stock consisted of coffee, soap, which he said came from the islands (probably from Crete), very coarse salt, beeswax, pipeclay, matches, and cigarette paper.

Near the khan was a fine stone-built mosque. I made inquiries, but could learn nothing of its history, except that it was built by a certain Omar Pasha at his own expense. It somewhat resembles the Church of St. Sophia in form; perhaps is copied from it.

It stands on one side of a large courtyard, round part of which runs a cloister with pointed (lancet) arches and plain columns.

In the middle of the courtyard stood a large round fountain, from which gushed a very abundant stream of water, clear as crystal. All round it were seats railed off on the outside, and over these and the fountain was a wooden cupola roofed with lead. Inside, upon the seats, a number of well dressed men sat smoking and enjoying the pleasant coolness and murmur of the falling water. Some magnificent trees—two especially, a poplar and a plane tree—over-shadowed all.

It had been our intention to proceed from Almalu to Makri either by the Giubeli pass and Orah, or by Arsa and the valley of the Xanthus, and so back to Aidin by way of Mooghla. But we were obliged to change our plan, as this would have occupied more time than we could spare.

As events proved, this accidental change of route was most fortunate. Had we gone on to Makri our journey might well have had a very unpleasant termination; for just about the time we should have reached the neighbourhood of Makri (May 18th) a band of about a hundred men had come down from the mountains and completely blockaded Makri and Leveesi. They had boarded some Greek ships in the port of Leveesi, and carried off their captains into the mountains in order to extract ransom from them. The few Government troops in the district had been beaten in a regular fight and some of them killed, and then the brigands had crossed the Sena (?) and tried to plunder the Government Treasury and Custom-house at Kalamaki. In short, for a while the whole district was in their power.

I read afterwards in the London *Times* of July 24th, 1872, that troops had been sent from Mooghla, and this band had been broken up by the Turkish authorities, and its leader, "Moustaf Oglou," with three of his followers, had been captured.

Instead, then, of Makri, we determined to go

by way of Horzoom (Cibyra). We were delayed till 3 P.M. by bad weather and our muleteers bargaining for fresh horses to replace the two exhausted animals. It was amusing to see the gravity and seriousness with which the parties negotiated the exchange, but all in the most perfect good humour. At length, to the evident satisfaction of our man, two fine young horses were sold to him at a very cheap rate, and we started.

The rain in the morning had been heavy, and now the sun was obscured and the air cold and raw, for all this district is very elevated, and surrounded by snowy mountain ranges. Ak Dagħ (Massicytus) is more than 10,000 feet high, and still one vast sheet of snow covers it, and the mountains at the source of the Xanthus are nearly as high.

We intended to stop that night at the village of Tchobansa, retracing part of our course of yesterday, and then turning to north-west.

The plain above Almalu is perfectly flat on its eastern side, but on the north-west it is uneven and cut by torrents from the mountains on the north-west, which form deep ravines, over which we slowly advanced.

At about 6 P.M. we reached Tchobansa, but found that the village was quite deserted. Visions of pilaff and a good fire, &c., had floated before our minds; here was the reality: after considerable

search, we found a man near the village, and he pointed out the "strangers' house," and showed us where we could find some thorns, and some of the fiente cakes, which here, as in Egypt, are used as fuel. Then he retired, and, by way of recompense for his trouble, stole our bag of yaourt, which had been incautiously hung up near the door.

However, the house was new and clean; we made a large fire, drew out some of our stores, and lay down in our blankets to sleep upon the ground, as best we could.

Our muleteer was in great anxiety, and kept watch all night, fearing lest thieves should come down from the hills and steal his horses in this solitary place; but he was not disturbed.

May 15th.—Left Tchobansa at 6.15 A.M. Our course, at first, was over rocky and sterile heights, intersected by deep ravines; in the first of these a considerable stream flowed from left to right. At intervals we passed smaller streams and springs of excellent water.

In some of the ravines, where grass and water could be found, were encampments, and in a few places men were ploughing. In the ravines the heat was intense, but the air was cool and pleasant on the heights, especially at our first halt, 7.45 A.M., a pretty little yaila, through which ran a clear rivulet. There were patches of fine grass, green as an emerald, and full of clover, and one willow tree, under which we rested; the rocks were of the usual

dark red colour, and the wheat only a few inches high.

All this district is in general very barren; the pasturage on the mountains is scanty; the country seems almost deserted.

We left the yaila at 8.26 A.M. At 9.40 A.M. we reached the top of the ascent, and a large cultivated plain below us was in sight; before us was Rahat Dagħ, on our left Kiziljah Dagħ. At 9.30 we passed the village of Douroular, and, descending to the level ground, directed our course to Yalinli, a small village marked by a few poplar trees, and situated at the point of a low projecting spit of white limestone. Skirting the edge of a small intervening marsh, we crossed the river by a wooden bridge, and alighted at the village, which we found deserted. A high ancient gateway of large stones was standing in the village: round this were heaps of square and unhewn stones, and in the wall of one of the houses was a very fine piece of polygonal masonry; the middle part of each stone projecting, the edges bevelled, and the stones exactly fitted. We found no inscription.

The air and temperature were truly delicious: the ground was covered with an abundant growth of aromatic plants, thyme, wild sage, &c., &c.; this seemed to be a fertile spot both for tillage and pasture.

About 2 P.M. clouds began to gather from all quarters, and a heavy thunderstorm was approach-

ing. Soon it burst upon us, accompanied with violent showers of hail. The storm lasted nearly two hours and a half, and an immense quantity of rain fell—indeed, all the surface of the soil was changed into tenacious mud.

We could not stop to examine the few villages we passed, but I noticed in the cemetery of the last village before Souood a column with a long Greek inscription, defaced, and overgrown with lichen.

We had now reached the Lake of Souood (Caralis* Palus). It is an extensive and gloomy sheet of water, half covered by a thick growth of reeds and cane; the high range of Rahat Dagħ rose above it on the side opposite to us. After vainly attempting to pass along its margin we retraced our steps, and on crossing a hill, which projected into the lake, we saw below us the village of Souood. Its position is not so good as that of most Turkish villages, for it is built on the rich marsh land, almost on a level with the lake.

We were received into the house of another Ali Onbashi, but the bad weather had detained other travellers besides ourselves, so that the house was crowded, and in consequence we did not pass a very pleasant evening.

Inadvertently, too, I left out my soap box, and in the morning it could not be found. No doubt some one thought it would make a good tobacco

* Not to be confounded with Strabo's Coralis Lacus, now the Lake of Kereli, or Bey Sheher.

box, and could not resist the temptation of appropriating it. The master of the house showed genuine regret at the occurrence, but the box could not be recovered.

As a rule the people are honest; though they consider it no theft to help themselves to your stores. A man who would touch nothing else will take of your food without scruple.

The master of the house told me that the climate in winter is very severe; snow—sometimes deep snow—then covers the ground for three months and a half. I asked how they occupied themselves all that time. He smiled, and said “Ishta! What can we do? We sit round the fire and talk.”

During summer they cut a large quantity of the marsh vegetation, and even tender brushwood; this they dry and store up for winter forage. Sometimes when they cannot obtain enough on the spot they bring it from a considerable distance. With this, and with a little straw, they manage to keep their cattle alive during winter.

He also said he had heard that the Government intended to drain this marshy lake. Certainly it would make a fertile district of that which is now an unhealthy marsh; for although this village is very high above sea level malarious fevers prevail extensively in autumn. But the expense of reclaiming would be heavy. Many streams enter the lake, but none, we were told, issue from it;

and, as we could see, the rainfall is at times excessive. It would be necessary to make a large canal specially for the purpose of drawing off the water, and it is unlikely that the Turkish Government would incur the heavy expense this would entail; especially as there is a wide extent of reclaimable land nearer the coast, and likely to be more productive.

CHAPTER XIV.

District of Igneous Rock to West of Lake Caralis—Rich Pasturage—Baindir—The Caularis Amnis of Livy—Pastoral Beauty of this District—Heavy Rain—Plain in Front of Horzoom—Immense Expanse of Wheat—The River Dollomon—Position of Horzoom—The “Strangers’ Room”—Our Host—The Mudir of Horzoom—Opinion of our Host about our Journey—His Domestic Arrangements—Polygamy—We Sup with our Host “alla Turca”—Visit to the Ruins of Cibyra—Poor Salary of the Mudir—Position of Cibyra—Stadium—Theatre—Odeum—Ancient Sculptures and Money found there—The Villagers had used up the Inscribed Stones—A Statue broken up by them in hope of finding Money inside it—Strabo’s Notice of Cibyra—The Tetrapolis—Military Strength of Cibyra—Its Kings—The Language of its People—Its Chief Industry—Polybius’ Account of the King Moagetes and the Roman Consul Manlius—Trade of Cibyra—Ancient Coin—Igneous District to North of Cibyra—Yussuftcha—Plain of Karajuk—Violent Storm—Difficulty of Advancing—Halt at Bedrebey—Miserable Condition of Villagers—Beautiful Evening—Seasonable Rains—Heavy Taxation of Villagers—Tobacco Regie at Constantinople—Women Unveiled—Bad Accommodation—Hadji Payam—Evgarrah—The Domou Pass over Boz Dagħ—Armed Zeybeks—Grace and Agility of our Guide—His Sandals—Village of Kilidja—Sebastopolis—Descent to Uzoumbounar—Varieties of Marble and Lava—Reception by the Villagers—Difficulties of Travel in Anatolia—Its Advantages.

MAY 16th.—Left for Horzoom 8.40 A.M. Beyond the heights at the north-west end of the lake extends a tract of broken rocky hills, without trees, but plentifully covered with brushwood and rich grass even to their summits. This country is in general much more fertile and picturesque than the district

we had lately traversed. Sometimes small patches of bare limestone projected from the soil, and many veins of white and of white and red marble; there was also much lava and mica schist exhibiting shades of green, red, brown, and yellow, in endless variety: but everywhere there was abundance of pasture.

Lava hills are more fertile than limestone; their softer, looser texture allowing vegetation to spring up more freely.

Through openings in the hills we could see in the distance many well-tilled mountain basins. In one of them on our left was the village of Yazeer.

At 11.15 A.M. we reached Baindir. This village is on a large and rapid brook (the "Caularis Amnis" of Livy xxxviii., 15). The wood and arable land belonging to it extend in long narrow valleys up into the hills in every direction.

By the side of the stream and under the trees along its margin the sheep and cattle had congregated to avoid the sun, and we could hear the notes of the herdboy's pipe—

Iam pastor umbras, cum grege languido
Rivumque fessus quærit, et horridi
Dumeta Silvani—caret que
Ripa vagis taciturna ventis.

In this pretty pastoral country the scenes of the old mythology and passages from the classic poets are constantly present to one's thoughts. It would

have seemed quite natural here had the "god of Arcadia," with his retinue of nymphs and fauns, suddenly appeared, or the huntress goddess with her maiden troop bounding in the chase through the woodland glades—

Diese Höhen füllten Oreaden,
Eine Dryas lebt' in jenem Baum,
Aus den Urnen lieblicher Najaden
Sprang der Ströme Silberschaum.

But now, alas—

Schöne Wesen aus dem Fabelland !
Schöne Welt, wo bist du ?

Soon after midday heavy rain came on, as yesterday, and the deep violet colour of the hills as seen through the showers which were falling in all directions was very fine.

At 1.35 P.M. we passed on our right the village of Tchandir, at the foot of a mountain of the same name, and rested awhile under a fine poplar tree, near which are a few inscribed stones, but not of any interest.

From this spot we could see Horzoom ; it was at the foot of the hills on the opposite side of a wide plain—part of the plain of Karajuk—and at about two hours' distance. So that thinking we could now find our way to it without any difficulty we allowed our guide to return.

But in the broad expanse of wheat which covered the whole surface of the plain we could find no path.

We crossed one rapid but shallow stream; and heavy rain having again come on, we engaged another guide at the little hamlet of Osman Kalfeler, who led us by a ford across a second stream, deep and swift, and so brought us to Horzoom.

The village is prettily situated at the edge of the great plain, now as far as the eye can reach one wide sheet of green. Behind it are uneven chalk hills, which border the plain on the west and south, some of them exhibiting large patches of pure white chalk. Yet further behind these hills rises a chain of mountains.

To the north are other detached chains, half visible through the rain, and far to the south the great mass of the Lycian mountains. Far in the plain to the south-east of the village is the lake of Gule Hissar, in which is a high rocky island, connected with the mainland by an ancient causeway. But we passed considerably to the north of it, and so did not visit it.

This is the site of Alimne, which, together with Sylceum, belonged to Cibyra as a subject town.

Horzoom is full of orchards and fruit trees, among which are some magnificent walnut trees.

As we rode up we were invited to enter the house of Hadji Osman, one of the chief people of the place. It was the "strangers' house"; the proprietor had lately bought it, and was about to rebuild it.

It was a roomy and comfortable wooden building

of two stories — its lower floor served for stables, magazines, &c., &c. The upper floor was reached by a long and rickety wooden staircase. This led to a very wide corridor or covered gallery, from which the chambers opened.

It was necessary to be careful in walking, as at frequent intervals there were holes and broken planks, through which the foot could easily pass. The Turks never repair; and although wood is so abundant and cheap, it had never occurred to the village authorities to lay down a few new planks, and so perhaps prevent a broken leg, or some other severe injury, to those who might be lodged here.

A good fire of pine was soon kindled; coffee was brought; and the people of the village began to drop in.

In about an hour the “Mudir,” Suleiman Aga, came. He was a stout, heavy looking man, of rather sullen appearance; our host, on the contrary, was handsome, about thirty-five years of age, stout, and of dark complexion, and on very good terms with himself.

Time passed slowly enough. Conversation languished, for we had few subjects of interest in common, and nothing is more unpleasant than to be stared at for hours together by a number of people with whom you find it hard to converse.

Our books, pencils, maps, glasses, &c., were examined, but Hadji Osman declared he could see no use in a map, “one mountain was just the

same as another." (It was exactly the remark we had heard from old Hadji Ali at Boujak, and our explanations seemed to be as little appreciated as in that instance!)

On learning that we came from Smyrna he told the interpreter in joke that he wanted a Greek wife ("bir cocōna") from Smyrna. I asked if he had a wife already. He replied, "Oh yes! two—but I wish I had ten!" I told him that we Europeans had to be content with one—but he thought *that* a very poor allowance indeed.

I mention this as a specimen of the ideas on this point of the better class of Turks. The people as a rule have only one wife; if no other reason, the expense of separate households prevents polygamy; but of course I do not here speak of the wealthy or high class Turks. I once knew a native broker in Cairo who had three wives. He was obliged to give them each a separate establishment. But he was a very wealthy man and could afford it, and in Egypt divorce is disgracefully common and easy.

At last supper came. We sat down with our host and his friends, and began to eat in the native style ("alla Turca," as he called it); but I presume we did not succeed very well, for they seemed much amused, although very polite.

After a while we were left alone, and the room being clean and the divans well carpeted, we were very comfortable.

May 17th.—The Mudir and his attendants came early to escort us to the ruins of Cibyra. While waiting for us to start he said he had been sent to this place from Koniah; but he disliked his post, the people of the country were of a bad and turbulent disposition, and his pay was only 275 Turkish piastres per month (about £30 per annum only!), “and I have children,” he said, “and must keep up a house, a horse, &c., &c.”

Hereupon our interpreter rather maliciously whispered that “no doubt he made up a good income in one way or other”; but the poor Mudir looked as if this was not the case with him.

We started at last, and I think our friends had not walked so far for many a day as we made them walk on that occasion; no doubt it did them good! As for the Mudir, with some difficulty we persuaded the good man to mount his horse, for the sun was hot, and he, being stout, perspired excessively.

The ruins of the old city, which are neither extensive nor interesting, are upon the uneven chalky hills above the village, about 500 feet above the level of the plain, which is itself 3,500 feet above sea level. Smaller ridges branch off in various directions from the main hill. One of these, to the north-east, showed traces of a paved road, and was bordered by many sarcophagi and monuments; indeed, there are groups of sarcophagi and tombs on all the ridges and hill sides.

The approach to the hill top is by a ravine from Horzoom; at the head of the ascent on the left are the remains of the Stadium, 650 feet long and 80 broad. One side is partly excavated in the slope of the hill, and most of the rows of seats were on that side; the opposite side is only a low wall, now much broken down. The south end of the Stadium is circular. The whole is much overgrown with bushes, and the blocks displaced and covered with earth; indeed, this is in worse preservation than any Stadium we had yet seen. To the north-east of the Stadium are foundations of many large buildings on a wide levelled space; but all are even with the ground, and the very mass of ruin is much less than would be expected from the former size and importance of the city. A few broken columns are scattered about, and the foundations of private houses are spread over the whole surface of the hill.

The Theatre, which is not in very good preservation, lies north-west of the Stadium, and on a higher part of the hill. It is 266 feet in diameter, and contains thirty-six rows of seats, but some of the upper rows seem to have been added at a time subsequent to the building. The material employed in it, as also throughout the city, is limestone.

South of the Theatre, a little nearer Horzoom, is the best preserved building of the old city, apparently an Odeum or a small Theatre.

Its front, a lofty and solid wall of hewn limestone blocks, remains almost entire. There are seven doorways in it, the five smaller half obstructed by earth and rubbish; and within are circular rows of seats, but nearly covered by soil and vegetation.

The Mudir told us that statues and antique money had been found in some vaulted rooms below this, at a considerable depth below the ground.

We copied part of an inscription at the top of the ascent, near what seemed to have been a gateway; but the lower part of the stone was buried in the earth, and, excepting this, we found no inscription of any interest in the city itself, for it seems that the people of the village had specially chosen the inscribed stones for adorning their mosque and houses, and to place over the village fountains. One long inscription, now scarcely legible, is over one of the fountains in the south part of the village.

It would have been very difficult to obtain admittance to the houses, and perhaps impossible to enter the mosque; but we urged the Mudir to take care of the inscribed stones, as they were interesting and valuable.

They inquired if it was really the case that sometimes money was found inside the antique statues. I assured them that, in all probability, nothing of much value would ever be found in

these old cities, but the idea that money would be found in the old statues was quite absurd.

They said that a statue had been found by some of the villagers, who thought it would be filled with coin, but when they had broken it to pieces, they found nothing. I said that "the statue itself, if left whole, might have been very valuable, but broken up, it was only a bit of worthless stone!"

After all, nothing will convince these ignorant barbarians of the truth of all this; they cannot conceive any other motive for the researches of Europeans except the hope of discovering hidden treasure.

Strabo's account of Cibyra is as follows (xiii., 4): "The Cibyratans are said to be descendants of the Lydians who possessed Cabalis" (the north-east division of Lycia), "and of some neighbouring Pisidians, who afterwards removed with them to another settlement, very well defended, and about 100 stadia in circuit. The city became great through its orderly government, and its villages extended from Pisidia, and the neighbouring Milyas, to Lycia and Peræa of the Rhodians; and after three neighbouring cities had joined them, viz., Bubon, Balbura, and Cenoanda, the confederation was called a Tetrapolis, each of these cities possessing one vote, but Cibyra two; for it used to furnish 30,000 infantry and 2,000 cavalry. But it was always governed by absolute monarchs, yet withal discreetly. This despotic government came

to an end under Moagetes, Muræna having put an end to it, and having annexed Balbura and Bubon to Lycia. But still the provincial division of Cibyra is reckoned amongst the most important of Asia. The Cibyratans used four languages—the Pisidian, the Solymian, the Greek, and the Lydian; of the last there is not even a trace in Lydia. A special industry of Cibyra is the skilful working of iron in relief.”*

This family of Moagetes seems to have ruled Cibyra for a long period of years, for one of the name was “tyrannus” on the first occasion that this city appears in history, viz., during the war against the Gauls of Asia (B.C. 189). Or perhaps “Moagetes” was but the official title of the ruler.

Strabo speaks of the moderation of these rulers, but Polybius (xxii., 7) says that the Moagetes in question deserved special mention for his craft and cruelty. When the Roman Consul Manlius, on his “squeezing” expedition through Caria and Pisidia, approached Cibyra, he sent C. Helvius, with some troops, to try if the “tyrannus” was inclined to submit. Moagetes, on the approach of the Roman army, begs that his land may not be ravaged, and offers a present of fifteen talents. His envoys were sent to the Consul, who gave them a very angry reception, upon which the King

* The word *τοπείσθαι* probably includes also the sense of “to chase”—“to inlay with other metals”—“to damascene.”

begged a personal interview, and, to move the Consul's pity, came in the dress and with the humble demeanour of a suppliant. He complained of the poverty of his city, and begged Manlius to accept the fifteen talents; but as, besides Cibyra, he also ruled Syllæum and Temenopolis (probably Alimne), the Consul bade him pay 500 talents, and threatened in case he failed to pay this vast sum to ravage his lands, and to storm and plunder his city. With great difficulty, and after much entreaty, he persuaded Manlius to accept 100 talents and 10,000 medimni of wheat (£24,375, and about 15,000 bushels).

The last of the family was deposed by Muræna (about B.C. 84).

Cibyra suffered severely from an earthquake (A.D. 23), and obtained from the Emperor Tiberius a remission of tribute for three years in consequence (Tacitus Ann. iv., 13).

The trade of the city in wheat, wood, and iron was considerable. (Horace speaks of "Cibyrica negotia.") The district round it is rich in iron ores, and the French traveller Corancez (1809) mentions that he saw many forges for working iron. The rock tombs of Lycia, where wood is abundant, often show stone wrought in imitation of woodwork; on the other hand, in Cibyra (*vide* Spratt and Forbes) many fragments are found carved in imitation of iron work.

The following inscription is carved on a marble

block on the lefthand side at the top of the ravine which leads up from Horzoom to the site of Cibyra. Much of the inscription is covered with earth. There are also many other fragments lying about in the brushwood near it.

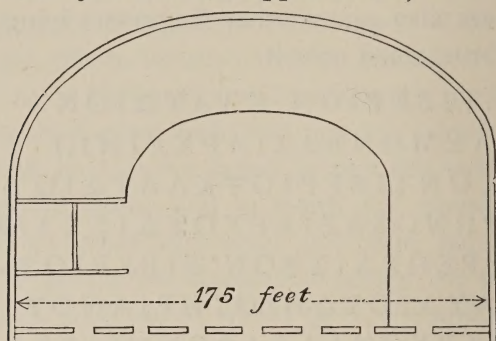
ΩΝ.ΤΙΒΕΡΙΟΝ.ΚΛΑΥΔΙΟΝ
ΠΟΛΕΜΩΝΑΣΙΑΡΧΕΙΝΙΠ
ΠΙΚΟΝΤΙΒΕΡΙΟϜΚΛΑΥΔΙΟΥ
ΓΕΡΩΝΟΣΑΣΙΑΡΧΟΥΔΙΣΚΑΙΑΡ
ΧΙΕΡΕΩΣΔΙΣϜΟΝ'ΤΙΒΕΡΙΟϜ
ΚΛΑΥΔΙΟΥΔΗΙΟΤΗΡΙΑΝΟΥ
ΑΣΙΑΡΧΟΥΑΔΕΛΦΟΝ'ΜΑΡΚΙ
ΟΥΔΗΙΟΤΗΡΙΑΝΟΥ-ΛΥΚΙΑΡ
ΧΟΥΚΑΙΦΛΑΒΙΟΥΚΡΑΤΕΡΟΥ
ΑΣΙΑΡΧΟΥΔΙΣΚΑΙΑΡΧΙΕΡΕ
ΩΣΕΚΤΟΝΟΝ ΒΑΝΘΩΝ

(Δ)ΗΜΟΣΙΩΝΕΡΤΩΝ, &c.

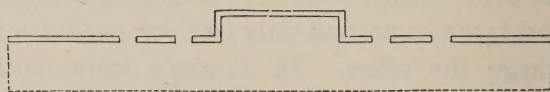
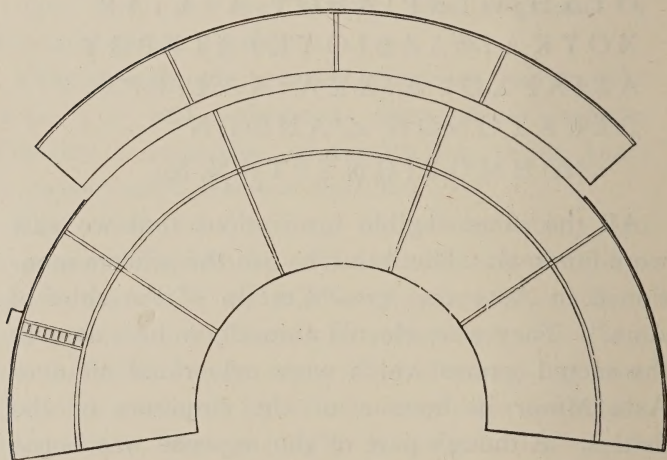
All the other legible inscriptions that we saw were funereal. The Asiarchs are the officers mentioned in Acts xix., 31—"Certain of the chief of Asia." They were elected annually to preside over the sacred games which were celebrated all over Asia Minor in honour of the emperors or the deities. Although part of the expense was borne by the provinces, the Asiarch was also obliged to expend large sums, and only wealthy persons could discharge the office. In Strabo's time most of the Asiarchs were chosen from the citizens of

Tralles—at that time one of the wealthiest cities in Asia.

(For the Lysiarchs see Appendix D.)



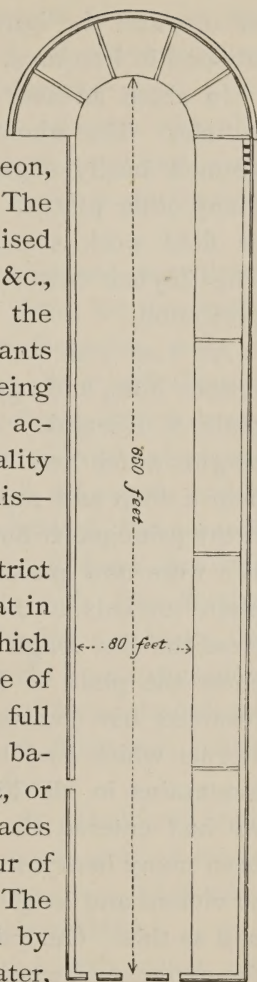
ODEUM, CIBYRA.



THEATRE OF CIBYRA—DIAMETER 266 FEET.

On returning to our lodging a copper coin of Cibyra (M. Antoninus) was offered for sale, but the price demanded was ("bir Louis") a Napoleon, so that I did not purchase. The Mudir pressed us to stay, promised to have a sheep killed for us, &c., &c., but we could not spare the time; so after giving the servants a good bucksheesh—that being the only way of making an acknowledgment for the hospitality received in such a case as this—we left Horzoom at 11.10 A.M.

Our route was through a district of uneven whitish hills, like that in which Cibyra stands, and which extends all along the west side of the plain. The soil is barren, full of rounded pebbles of granite, basalt, or hard lava, set in tufa, or volcanic sand. In many places great beds of mica schist occur of many varieties of colour. The pebbles appear as if rounded by the long continued action of water, and in the valleys banks of conglomerate of these substances rise at the sides of the path. Much serpentine also



THE STADIUM OF
CIBYRA.

occurs, and the igneous rocks of all this district abound in iron ores.

In about an hour we passed the village of Yusuftcha. The whole male population of the place seemed busily engaged in doing nothing, as in many other places. The whole care of household or field work seemed delegated to the women. The Zeybek costume may be seen here in great perfection.

At 1.20 P.M. we emerged from the district of broken hills, and again came in sight of the great plain of Karajuk. After descending the pine-clad heights which here border it, we rested a short time near a deep and rapid stream at their foot. This is the principal tributary of the Dollomon (Calbis). We were now passing along the west side of the plain towards its north-west corner, intending to cross the Boz Dagħ or some of its offsets, and so enter the plain of Dawas. But scarcely had we resumed our journey when one of the thunderstorms which had been traversing the plain and mountains in all directions burst upon us. Since we had entered the mountain country there had been many heavy storms, but I never experienced so violent and long continued a storm of rain and hail as this. Our path was a slight hollow through the expanse of wheat which covered the plain. In a few minutes this path became a muddy torrent. The fields were completely swamped, and as it was very difficult for the horses to make their way

through the stiff tenacious clay at the sides we were obliged to follow the path, at times sinking up to the horses' bellies in water and mud. We pushed on thus for several miles; though often the horses would not face the storm, and we were obliged to stop and turn our backs to the driving hail and rain.

It was fortunate we had not taken the direct route to Karajuk through the plain, for the whole way would have been of this character, and we should have found no village. At length the torrent turned aside from our pathway into a lower part of the plain, and we were able to advance a little quicker; but the rain did not cease, and it was evident we could not reach Hadji Payam, our intended destination, as it would have required another two hours' march through the flooded plain. Sunset was near. We did not know the road—it was certain that it would be a bad road—therefore at 5.45 P.M. we were reluctantly obliged to stop at the little village of Bedrebey, which is built on a small hill in the plain.

Not far from this village the Dollomon suddenly changes its course from north-west to south-west; we crossed the swollen river by a good stone bridge, for it had now become unfordable.

The villagers supplied us with what we needed; and, at our request, did not trouble us with a visit; but the only lodging they could find for us was a wretched room, dark

and disagreeable, which they allowed to be very bad accommodation; but they could give us no other, so we were fain to accept it.

Scarcely had we unloaded the horses, and settled down in our wretched lodging, when the rain ceased; a faint glow from the setting sun tinged the hills with pale gold; the colours of the distant landscape became indescribably beautiful—some of the mountains were in faint sunlight, some in tints of the deepest violet; the plain and the nearer hills formed one wide sheet of emerald green—it was another of the strange and beautiful atmospheric effects so common in this wonderful land!

It disappeared in a few minutes, and was succeeded by a placid evening. I could not help contrasting the extreme beauty of this country with the wretched state in which its poor possessors are condemned to live!

We were told that these heavy showers of rain were very beneficial to the crops; that they might be expected to continue for yet another fifteen or eighteen days. Almost invariably the mornings were fine, and up to mid-day, or one o'clock, not a cloud could be seen; but about mid-day clouds would begin to gather round the mountain tops, the sound of distant thunder would be heard, and soon heavy showers would descend over the whole face of the country.

But it was only thus in the highlands of the interior. After we had left the plain of Karajuk, although we could see and hear the storm behind us in the hills, no rain fell where we were; and it is not till far on in the autumn that any considerable rainfall occurs in the lowlands along the sea-coast.

The head man of the village had lived some time in Alexandria, and could speak a little Arabic. His house, which was of wood and of two stories, was extremely neat and clean. Evidently his travels had enlarged *his* views.

He said the village only consisted of fifteen or twenty families. They had very bad water; but the expense of a conduit to bring the water of a spring from the neighbouring hills would be too heavy for so small a community.

The Government taxes, as usual, were very oppressive, and he showed me a small patch of tobacco, for which they would have to pay a large sum (I forget the amount). They may not even grow a few plants free, for their own consumption. It is hard on these poor people, who have so *very* few pleasures, to be debarred from using tobacco, almost the only solace within their reach, and which to them is truly a necessary of life! The new Tobacco Regie (the monopoly having been sold to a company by the Government) is the cause of this.

The Armenian or Jewish capitalist at Stamboul

will amass a colossal fortune; the poor patient villager must submit to yet another squeeze of the financial screw! Such is government in Turkey!

I was surprised to see that the women of the village wore no veil, but I was told that in a few villages it was customary for the women to go unveiled.

We spent a very wretched night at Bedrebey: the close damp air of the room, and the noise of the horses, which were tethered close to the door, prevented sleep, and we rose next morning exhausted. The food, too, supplied by the poor villagers was almost uneatable.

May 18th.—We left Bedrebey at 8 A.M., and in two hours reached the village of Hadji Payam, a pretty spot on the hill side, embowered in wood; above it are two large wooden houses, doubtless the houses of the landowners. We could see Karajuk Bazaar at a distance of about four hours in the plain, opposite the ravine through which we had passed on our route eastwards (on May 2nd).

Almost all the plain is sown with wheat, now five or six inches high; we rode for hours together through it. There is but little wood, but a number of wild pear trees grow sparsely over it. On this side of the plain I saw no poppies, but it is this district of Anatolia in which the best opium is produced.

Next we passed the village of Evgarrah, an

extremely pretty spot; above it is a wood of fine pines and juniper trees. In all this district the juniper seems to flourish, and the cemeteries are planted with it.

We had now reached the north-west corner of the plain, and the road to the plain of Dawas led from it over an offset of Boz Dagħ through the Domou pass.

The pass itself presents nothing of any interest; it is not high nor steep. On the highest point there is (as usual) a guard-house or café.

While we were resting here, two well-armed Zeybeks came up, and we engaged one of them to act as our guide to Uzoumbounar.

I could not help admiring the grace and ease with which he strode on ahead of our party. On rough ground or amidst rocks he could easily outstrip the horses.

I noticed also his sandals; they were of undressed hide, fitting closely to the shape of the foot, and bound on by thongs over the instep and above the ankles. They exactly resembled those seen on the antique vases, &c.

A long and easy descent through the forest led to the village of Kilidja; near it are a few scattered heaps of stone, all that is left of the ancient Sebastopolis.

The Cemetery of Kilidja seems well cared for. It is enclosed with a wall. I saw no remains of antiquity, but a number of grand old juniper trees

stand in it. Their huge trunks and boughs all covered with lichen testify to their great age : they must be many centuries old.

The road wound over and among hills covered with underwood, till the plain of Dawas opened before us. This is another rich district as large as the plain of Karajuk, and famous for abundant crops of excellent wheat.

Far down below us was the village of Uzoumbounar, where we were to lodge that night. The mountains here are full of marble, white, and white and red, and, as in so many other places, the varieties of lava are extremely beautiful.

Arrived at the village, we had some difficulty in finding a lodging ; the first place they showed us was so bad that we loudly expostulated, for it was no better than a ruined stable. At last one of the villagers offered to let us a house for the night. It was a dilapidated wooden room, the floor and staircase in very bad repair ; but it was dry and airy, so that after it had been well swept a few mats made it tolerable. Nor were we annoyed by the villagers crowding in. They brought us eggs, yaourt, bread, firewood, and water, for which they charged a high price next morning (*i.e.*, high for Anatolia). Our interpreter cooked us some eggs and a pilaff ; we always preferred his style of cooking to the ordinary native cookery. For instance, when they brought us fried eggs, often we could not eat them ; they resembled bits of leather

swimming in butter, and nearly all their dishes are equally bad.

But in the Orient one must be contented with a little.

A man needs the digestion of an ostrich, the skin of a rhinoceros, and the strength of a horse to travel in Anatolia.

After Smyrna adieu to the conveniences, often even to the decencies, of civilised life—comfort is simply unattainable even to a moderate extent, unless one travels “en Milordos,” with tents, plenty of attendants, and ample supplies. Even then there are many unavoidable privations, and in that way one can gain but little acquaintance with the people.

Still, with all its inconveniences and privations, there is an abiding charm about Eastern travel, which no other kind of travel possesses. One forgets the grand hotel and the first class railway carriage—but never the brilliant sunshine, the noble scenery, the mid-day rest by some pellucid fountain, or near some picturesque relic of a long past age. Even the very danger and privation add zest to one's enjoyment.

For in Anatolia there is danger, often from man, still oftener from the climate; beautiful although the latter be, it is treacherous, and at times even deadly; and in case of sickness or a serious accident the chances of recovery would be small indeed to the helpless stranger!

CHAPTER XV.

Plain of Dawas—Head-waters of the Harpasus—Springs in the River-bed—Return to the Tcham Beli Pass—The armed Cafejis escort us through the Forest—Attack by Brigands on the Servants of a French Merchant—Sheikh's Tomb at foot of the Pass—Extreme Beauty of this Spot—Continued Descent from the Highlands—Change in the Season and in the appearance of the Country—Harvest—Aphrodisias—Descent into the Mosynus Valley—Long Ascent to Kara Soo—Heat in the Valley of the Mosynus—The Café at Ali Aga Tchiftlik—Exhausted appearance of the People—Site of Antiocheia ad Mæandrum—Change in the Springs owing to advance of Summer—Ancient Wells—Vultures—Wooden Bridge over the Mæander—Tchingannis (Gipsies), the only People who importuned us for "Bucksheesh"—Turks superior to Arabs in this respect—Café at Nazli—Mocha Coffee—Use of Coffee among the Turks—Carelessness of Peasants as to their way of Living—Their wretched Dwellings—Reason—Lack of Gardens and Vegetables in the Interior—Neglect of Domestic Matters—Decadence of these Countries—Their Flourishing State in former Ages—Population—Art—Luxury—Testimony of Livy on this point—A Change for the better may be expected—Unpleasant Ride from Nazli to Aidin—Heat—Camels—Arum Dracunculus—Fertility of Mæander Valley—Might be much increased—Torrent Beds—Kiousschk—Heat of Aidin—Khan—Antiquities at Aidin—Departure for Smyrna—Illness of our Interpreter—Brigandage in this District—Greek and Zeybek—Malaria in the Plain of Ephesus—Tourbali (Metropolis)—Heat of Smyrna—Garden of Café—Italian Theatre—Hotel Müller—Excavations at Pergamus.

MAY 19th.—We left Uzoumbounar at 7.30 A.M. After crossing the plain of Dawas we halted at 10.10 A.M. near a beautiful little river, deep, and clear as crystal (the head-waters of the Harpasus);

a number of powerful springs were bursting up in its bed. Here, as in several other places in the highlands, I observed large beds of watercress, on which the cattle were greedily feeding.

Just beyond it we re-entered the road by which we had come at the beginning of our journey (on April 26th), and leaving the village of Kara Hissar on our right, we ascended to the Tcham Beli pass. Boz Dagħ and the plain of Dawas, which I had so much admired when I first saw them, are far inferior to the grander scenery of the interior. At 1.15 P.M. we reached the café at the top of the pass, and left it at 3 P.M. The two cafejis loaded their guns and accompanied us for about a mile and a half through the wood. They told our interpreter that a few days before the servants of a French merchant who is a buyer of walnut-wood in that district had been attacked in the pass because it was supposed they had money with them; and one of them had received a sabre wound, of which he had died.

Our interpreter only told us this when we reached Nazli; he styled it "*le drame de Tcham Beli*," and said he had not mentioned it before for fear of alarming us.

We could not help laughing at his serious air; but although in this, as in other similar cases, we could not obtain precise information, I believe that the affair really happened as described.

In descending on foot a steep and rocky portion

of the road Mr. Seiff entangled his spur in his riding gaiter, and fell, cutting his hand severely. This, I am thankful to say, was the only accident of any kind that befell us during the whole journey.

At the bottom of the pass we halted a few minutes at the sheikh's tomb which I have before mentioned.

The extreme beauty of this lonely spot was remarkable, and while I was admiring it in silence the muleteer coming up said, "Ah, Tchelebi (sir!), is it not pretty?" "Yes," I replied; "why did you not bring us here instead of stopping at that nasty café?" "I forgot it," he said; "but what a fine place it would be to kill a sheep in!" (*i.e.*, to stop and feast).

There were five or six small knolls, crowned by some fine oaks and a number of venerable plane trees—one of immense size and hollow; the turf, thick and soft as velvet, was exquisitely green; from beneath one of the knolls a plentiful spring of water softly issued with a gentle murmur; wild flowers and singing birds were not wanting; and if one could choose one's last resting place it would not be easy to find a spot more tranquil or more lovely than this. The Turks always show great respect to burial places, and this moss-covered tomb has no doubt remained untouched for centuries. We left the place with regret.

Hitherto we had traversed the highlands of the interior; henceforward, our course was a

constant descent towards the Mæander valley and the sea-coast.

The seasons, too, seemed changed; we had come down from spring to summer! The trill of the nightingale, with which nearly every thicket had been vocal, was now silenced.

When we ascended the valley, about three weeks before, everything was beautifully green; the wheat was yet in bloom, the grass full of gay flowers. But three weeks had wrought a great change; and now the whole face of the country was covered with ripe yellow crops, and everywhere harvest was proceeding. As usual, the women were the chief workers; they were busily harvesting, in troops of fifteen or twenty; but I saw very few men indeed at work. The grass was fast withering; in another three weeks hardly any verdure will be left in the lowlands. The highest peak of Cadmus, which was covered with snow when we first passed it, was now nearly bare; and the rays of the descending sun, as it shone full in our face, smote like burning arrows.

From the foot of the Tcham Beli the wide valley gradually descends past Geera (Aphrodisias) to Ali Aga Tchiftlik, where the Mosynus enters the plain of the Mæander.

We passed through Geera without halting. The position of the town is good; and, doubtless, it was healthy, although extremely hot in summer.

The beauty of its ruins, and their material—fine white marble—so different to that of the older Greek cities of the interior, all testify to the wealth of this place in old times.

A long ride of two hours, or more, still remained. Kara Soo was clearly visible, high up, on the other side of the valley; but there were several long ascents and descents to make on this side of the river, and one very long and steep ascent on the other side, before we reached our destination.

The valley of the Mosynus slopes very steeply from the mountains to the river on both sides, but especially on the west. Though interrupted at intervals, this general inclination is very regular, both laterally and longitudinally, from above Geera to the river's junction with the Mæander.

Darkness had come on when we reached the stream; we crossed it by a bridge thrown over the deep ravine through which it flows, and then we began to mount the opposite ascent. It was past 9 P.M. when we reached the khan, both men and horses quite exhausted by the heat and the ride of above ten hours, not including stoppages.

Our object of reaching Smyrna in time for the steamer of May 25th was now within our reach. Two long and hot days' journey still remained to Aidin, but it would be on level ground.

Accordingly, tired as we felt, we were in no hurry to start next morning, although my companion, with his usual energy, was for starting very early.

May 20th.—It was past 9 A.M. when we left Kara Soo. The heat in this narrow valley, reflected from the white soil and from the chalk cliffs—often eighty to a hundred feet high—was intense; and we gladly sheltered ourselves once more in the garden at Ali Aga Tchiftlik. As usual, the café was full, and we recognised several faces we had seen there on our previous visit. Exclamations of “Mashallah! Ma-ashallah!” greeted us as we rode up. The people seemed utterly exhausted; and, indeed, the heat is as oppressive as in Egypt, and that without our splendid sea-breeze.

There are no antiquities in the valley, and the hill, which is the site of Antiocheia ad Mæandrum, appears covered only by great mounds of rubbish and the foundations of walls.

Our muleteer had invited us to a dinner, which was to be prepared at his house in Nazli, we ourselves, of course, remaining at the khan.

Accordingly he rode forward to make preparations, and we followed at our leisure.

It was not until nearly 6 P.M. that the heat began to abate. The fountain west of the

entrance to the Ak Soo valley, that we found so deliciously cool on our journey up, was now absolutely tepid, and the springs on the low ground are beginning to dry up. The woods and yailas on the Harpasa mountains still looked fresh and green — perhaps the frequent thunder-showers had kept up their verdure; but it was evident that burning summer was at hand. At certain parts of to-day's ride we observed ancient wells of great depth still in use. The water is raised by means of the "shadoof"—a high pole working upon a pivot; to the upper end of this a long brass chain is fastened and a wooden bucket. We found the harvest not more advanced here than about Geera; but the crops were richer, the land being far more fertile.

Not far from the river a flock of vultures was so busily feeding on the carcase of a camel that the birds allowed us to approach within forty or fifty paces before they took their lazy flight.

The rickety old bridge over the Mæander appears not likely to remain serviceable much longer without extensive repairs; many of the transverse joists are quite worn, and some are broken. If a man or horse fell into the stream now, he would escape with difficulty, if at all. The current is rapid, and where the river is not deep itself, it has a deep bed of tenacious mud.

The marshes to the north of the bridge were full of Yourouks, or more probably Tchingannis (gipsies of the country). Their cattle were small, but well shaped; the children and girls were often very good looking, and they seemed in comfortable circumstances. These were the only people we met during our whole journey who importuned us for "bucksheesh."

There is a fund of native dignity in the Turkish character, which generally prevents them from begging, although evidently they may be extremely poor; in this respect the Osmanli presents a marked contrast to the Arab, especially to the Arab of the Nile villages.

We reached the khan at Nazli at 8.20 P.M., after passing through a quarter of the town in which are many really elegant houses mostly belonging to Greek and Armenian merchants, and here, for the first and only time on our journey, they brought us really good coffee. As a rule, the coffee given in the interior of Anatolia, even though the berries be roasted before you and prepared in your presence, is very inferior, and resembles bitter water more than anything else. But the khanji at Nazli brought the true Arabian coffee, such as it is when served in a native gentleman's house at Cairo—rich, creaming, and aromatic.

It is laughable to witness the fuss the Turks of Anatolia make about their "kahve"; it is even

more ridiculous than the fuss we Britons make about our beer. Certainly in most cases a glass of good fresh water would be preferable, but it is the custom to present the stuff always, and on every possible occasion.

The carelessness of the Turkish peasants about their personal comforts, even in the most ordinary matters, is very strange. Although it would be very little more expensive to make their houses roomy and comfortable, they still build and live in the same kind of hovels that their ancestors inhabited. The doorways seem expressly constructed to break the head of the unwary. I have seen doorways not more than four feet eight inches high, and the walls being thick, many a severe blow have I given my head, when passing, through raising it too soon. The windows, again—that is, when there are any—are simply small apertures in the wall, so that the room is always dark and ill-ventilated. The people see and acknowledge the inconvenience, but the only reason they can give for keeping it up is “custom.” It is true there is a deeper reason—the least appearance of wealth or comfort would but expose the unlucky peasant to extortion and injustice; in this respect he is no better off than his Arab congener, but, unlike the fellah, he has no comfortable store of sovereigns or napoleons carefully stowed away in the floor or wall of his hut. I looked in vain for a garden round most of their villages. They do

not know the potato; it is only just coming into cultivation along the coast districts. We saw scarcely any vegetables, and in the large village of Horzoom the Mudir told us that he had been obliged to import seeds for his own garden, the village producing none.

Except in the valley of the Mæander, and a few of the larger villages, they do not seem even to take the least care of their fruit trees, and many of the mountain villages have no fruit trees excepting the walnut, which grows wild and thrives everywhere. I have before spoken of their cookery—had it not been for the excellent yaourt, eggs, and water, I do not know how we should have lived. In short, it is difficult to conceive, without witnessing it, in what a wretched and barbarous style the common people of this country live; of course the larger towns and villages are a little more civilised, but I refer to the lower classes in general. Whether it be from natural apathy, or the effects of their most miserable government, these poor people appear utterly careless about their personal well-being, and, as a rule, sunk in the deepest poverty. The portion of Anatolia which we visited is, perhaps naturally, the richest in the whole country, but the same aspect of decay prevails almost everywhere out of the Mæander valley. How, indeed, can it be otherwise with a nation whose Government does absolutely nothing for it, but, on the contrary, drains it of all its

resources, and mortgages the industry of generations to come? In short, the provinces are sacrificed to keep up the capital.

It was not so in ancient times: all those desolate and lonely districts through which we had passed were once filled with thriving cities and a teeming population. The mountainous province of Lycia alone once contained sixty towns, which in Pliny's days had diminished to thirty-six,* and the richer provinces were still better peopled.

Art was yet more advanced in Asiatic Greece than in Greece proper; the culture and wealth of the Asiatics are evident from the noble remains of their cities and public works—grand even in ruin—and from the immense sums wrung from them by their Roman conquerors. The refinement and luxurious style in which they lived are testified by the historian Livy, who expressly derives from them the first introduction of foreign luxury into Rome,† and this at a time when the Romans were

* Pliny, v., 27.

† Livy (xxxix. 6)—“It was reported that he (C. Manlius Vulso, the Consul, B.C. 187) had corrupted by every kind of indulgence the discipline of the army, which his predecessor had strictly maintained. And the tidings of what was done in the province far away did not injure his reputation so much as that which could every day be seen amongst the troops. For it was the army of Asia which first introduced foreign luxury into the city. They were the first to import into Rome couches with bronze feet, expensive carpets, tapestry, and other woven fabrics; and, what was then considered luxurious furniture, tables with a single stand, and inlaid sideboards. Then, also, entertainments of female lute players, and citharists, and pantomimists began to be customary during banquets, and the feasts themselves began to be prepared with greater taste and expense. The cook too,

little better than barbarians in all else but the arts of war.

Sad indeed has been the destiny of these countries, so highly favoured by nature; but we may hope that a change is at hand. The old condition of things cannot continue much longer; the arts, the arms, the civilising, humanising influences of the Christian nations are daily breaking down the barriers which shut out the Ottoman Empire from the western world. "The night is far spent, the day is at hand!"

May 21st.—Warned by our experience of yesterday we started earlier—at 8 A.M. This day's journey was most unpleasant. The road throughout is level and with much shade, as it passes through several extensive cemeteries thickly planted with trees; tall hedges of cane border its sides, and luxuriant vineyards and fig plantations cover the face of the country. Cafés and places for rest are numerous, and the supply of water is most abundant; at almost every half mile there is a fountain. But the burning heat, the dust, the long trains of laden camels, the disgustingly fetid odour of the "*Arum dracunculus*," which grew in every hedge and was now in full flower, all combined to render this a very disagreeable day's ride.

who by the Romans of an earlier age was both considered and employed as the meanest slave, began to be held in high esteem; and that which had been only a menial service was now considered an art. Yet what was then seen was hardly even the seed of the luxury to come!"

Mehmet stopped at every café, wherever he could find an excuse for stopping, and we drank at almost every fountain we passed; but we obtained no comfort, and quenched not our thirst.

The hills lie at some distance back from the road, and the water, deliciously cold where it issues from the hill side, becomes quite tepid by the time it reaches the road; for the water pipes being on the surface or a very little below the ground, the sun renders the water quite warm; had they been laid at a depth of five or six feet this would have secured a cool and refreshing draught.

Rich and well cultivated (comparatively) as is this valley of the Mæander, very much more might be done with it; the inundations of the river cause great damage—these should be restrained by dykes—and much land is lost in great hedge-rows, &c. But it is useless to expect in an Oriental the energy and improving spirit of a European race. The soil is a whitish clayey earth, which has a peculiar lustre when smoothed, as if smeared with white of egg. It is of tertiary formation. The torrents from Mount Messogis cause much damage. Their inundations bring down vast quantities of gravel and pebbles. Streams which at this season are but scanty rivulets flow in a shallow gravelly bed often a hundred yards in width.

At Kiouchk, our last station, we had some difficulty in making our people start, so exhausted were they. At about 7 P.M. we reached Aidin,

and having had enough of khans tried to find a lodging at an hotel; but the only hotel had just been closed owing to the bankruptcy of its proprietor, so we were reluctantly obliged to lodge once more at a khan. Aidin possesses some very interesting relics of antiquity: amongst others (as we heard), one of the best preserved and most beautiful of sarcophagi lies in the courtyard of the Government house. But we were so utterly exhausted by the intense and stifling heat that I do not think anything would have induced us to stay another day there; and the ruins of the ancient Tralles are high above the town, on a flat terrace projecting from the mountain, so that to visit them would have necessitated another day's ride. The modern town seems a well built and thriving place, but its position is far inferior to the site of the ancient city.

May 22nd.—After bidding adieu to the family of Mr. Bradech (who was himself absent from Aidin), we left by rail for Smyrna.

Our interpreter could not come to bid us adieu at the railway station, for he was again laid up by an attack of fever. His Greek friends seemed to think that we had been very fortunate in escaping all perils of robbers; but these Levantines are very timorous, and make mountains out of molehills. Whatever may once have been the case, whatever may be the case hereafter, at present in this part of Anatolia there appears to be but little danger.

Unfortunately there is no certainty that the present tranquillity will continue, for it depends upon the goodness of the harvest, the vigilance of the authorities, &c., &c.*

Our companion in the train was a stout Turkish officer—a very jovial and pleasant fellow. He told me that the Zeybeks used to rob at times; but that at present the only real brigands were Greeks, who came from the islands, and sometimes from Greece proper. In short, the Zeybeks were maligned, and were better than their reputation; besides, in that district, the railway has greatly discouraged brigandage. The people, too, might be much better off, if they would be industrious; but they were idle.

At Aiasolouk we saw the English keeper of the restaurant; both he and all the others at the railway station looked thin and sallow. Malaria is already appearing in the plain of Ephesus; soon it will be dangerous to visit the site of the old city. Near Baindir I saw on the slope of the mountain to the west of the railway, and about ten miles distant, what appeared to be an ancient fortification—a large space enclosed with lofty walls. This is the site of Metropolis, half-way between Smyrna and Ephesus, now called Tourbali.

* The Constantinople journals for July, August, and September, 1873, are full of accounts of brigandage committed in these very districts—especially near Adalia.

The stifling heat of Smyrna reminded me of the worst autumnal weather in Alexandria. The Smyrniots say that when the Imbat (sea-breeze) blows the weather is agreeable. This may be so; but only those who have houses on the sea-beach *can* enjoy it. The sea-breeze cannot enter the town, for it is planned in such a way that the streets are mostly at right angles to the breeze, and Smyrna has no public promenade. Unless we took the railway, and went out into the country, there was but one place where we could obtain even a breath of fresh air, viz., a small beer-garden near our hotel. Thither we usually resorted, to eat ices and hear the Italian comedy, which was really very well managed. Our hotel (the Hotel Müller) was one of the best in Smyrna, which is not saying very much. The fatigue we had undergone, and the heat, prevented us from making excursions in the neighbourhood.

At the hotel was a German engineer (Mr. Humann), in the service of the Ottoman Government, who had lately been employed in making extensive excavations at Pergamus, and had been very successful. It is no longer easy for Europeans to obtain permission for making antiquarian researches, and it is to be regretted that the Sultan's museum at Constantinople is not better arranged. Though the destruction of the works of ancient art in these

countries has been immense in past ages—commencing with the early Christian times—yet intelligent research would, no doubt, find much still remaining. But for this European learning and taste are required, and the Egyptian museum at Cairo is a fine example of what may then be accomplished.

On May 25th I left for Constantinople.

CHAPTER XVI.

Difficulties of Travel in Anatolia as compared with Syria—Dragomans—Supplies—Tent Life—Climate—Malaria—Malarious Districts—Lycaonia—Beauty of the Country—Mountains—Antiquities—Sporting—Game—The Tiger—Lion—Panther—Anecdote of a Panther—Forest—The Woodless District—Destruction of Forests—Causes—Carelessness of Government and People—Brigandage—Present State of Country—Government tries to maintain Order—Diary of Mr. Colnaghi in Lycia in 1854—Excesses caused by Want and Desperation of Peasantry—Our own Experience—Lefteri, the Brigand of Bithynia—Feeling of People towards Europeans—Sentiments of Turks of higher Rank—Change since Crimean War—Resources of Empire can only be developed by European Help—Turkish Distrust of Europeans—Anecdote of Abbas Pasha, Viceroy of Egypt—Treatment of Orientals by Europeans often Unjust—Canal of Suez—Jealousy of European Employés—Corruption of the Administrations—Publicity stifled—No Public Opinion—Want of Education among the Turks—Education among other Races of the Empire—Ottoman Patriotism—Rayah Patriotism—Discordant Populations of the Empire—The Ruling Race—Gradual Rise of the Christian Populations—Comparison of Osmanli with European—His good Qualities—Often deteriorated by contact with Europeans—Disadvantages of Agricultural Population—Heavy Military Expenditure—Provinces sacrificed to Constantinople—Want of Labour and Capital—European Improvements a doubtful Benefit to People without a Reform of Government—Apparently Defenceless State of Constantinople—Fleet—Comparison of Turkey with Russia—Conquest of Turkey by Russia dangerous to Europe—Concessions made to Russia—What is the greatest danger to Ottoman Empire—Population of Turkey—Polygamy—Plague—Cholera—Causes of Decline in Population—Decline in some Districts undoubted; but in others doubtful.

FROM the incidents of our journey, it will be evident that travel in Asia Minor is attended with considerable privation and exposure. In

Palestine and Southern Syria the traveller finds little or no difficulty. The Syrian and Egyptian dragomans are well acquainted with the country. The stations for encamping are well known. The people readily bring supplies. It is easy to procure what the European stranger requires. In consequence, tent life there is possible—even agreeable in fine weather.

But it is altogether different in Asia Minor. It is almost impossible to find a dragoman acquainted with the country; and the supply of provisions is scanty and bad. Of course a traveller is more independent if he uses a tent, and in fine weather he would find it much more agreeable than lodging in the native houses; but a tent adds greatly to the expense and trouble, as extra men and horses must be taken.

The climate, too, of the interior is for a large part of the year rainy and inclement, so that often it is not advisable, often not possible, to encamp.

Malarious fever is always to be dreaded in Asia Minor, and nothing more exposes the traveller to its attacks than becoming chilled after fatigue and exposure to the sun: a single night's "camping out" in an unhealthy spot—and such places are not always easy to distinguish—may cost a man his life, or entail upon him months of wasting sickness.

In Alexandria I have known several instances of such sickness, and even death, in the case of travellers coming from the Holy Land.

The most malarious parts of the country are the narrow river valleys and the low plains under the mountains along the southern coast; but worst, perhaps, of all is the ancient Lycaonia, which is a part of the high central plateau. (In general, however, the interior is not unhealthy.)

This was once well peopled (Derbe and Lystra were here), but is now almost deserted, without cultivation, and treeless. The whole district is a succession of barren downs, parched and almost waterless in summer (except in wells of immense depth); but inundated during winter. There being few or no outlets through the Taurus for the streams to reach the sea, vast marshes are formed, which gradually dry up in summer, and during the process exhale an intense malaria. Almost the whole district is volcanic and full of salt lakes, some of which are very large.

There is such an utter absence of the conveniences of civilised life amongst the natives of Anatolia that few men would care to undergo the inevitable privations of travel in such a country.

But if the traveller has resolution enough to brave these discomforts, he will be amply

rewarded. I never beheld so lovely a country. In picturesque beauty it is far before Italy in general; even the charms of Naples and its environs are equalled by many a district we passed through, perhaps not visited once in fifty years by a European. Then the mountain scenery is both grand and beautiful: many of the mountain ranges of Lycia rise above the limits of perpetual snow; the ranges of Caria and Phrygia, on the other hand, less elevated, lose their snow as summer advances. Indeed the whole province of Lycia is composed of immense mountain chains intersected by narrow valleys, which exhibit the most luxuriant vegetation, with an almost tropical heat in summer, and a few elevated plains, some of very considerable extent.

The antiquities have unfortunately suffered much from time, earthquakes, and human destroyers, but even the remains are very fine, and amply reward the explorer. But the country offers no other attraction.

There is no "sport"; a gun on such a journey as ours is a useless incumbrance. It is true that in the mountains there are bears and panthers (*kap-làn*), and in the winter abundance of woodcock, and in the marshes wild fowl and snipe; wild boar, too, is found everywhere, and in the plains a few hares and Syrian partridges. But the former is a troublesome and dangerous chase, and, moreover, not likely to prove successful, and the latter is not

worth the trouble. The tiger (pelenk), though common further east,* is not known in Asia Minor. The great Turkish traveller Evliya Effendi (A.D. 1611-1680) mentions having seen the skin of a very large lion in the town of Kara Hissar, near Erzeroum, which had infested the district for a period of seven years. This no doubt was a stray specimen from the country far to the south-east, for the lion is not now found in Asia Minor. But it is probable that he was once not uncommon, to judge at least from the Lycian monuments, on which the effigy of this animal frequently occurs. Panthers seem to have been at all times plentiful. There exist letters from one Cœlius, a candidate for the ædileship at Rome, to Cicero, who was then at Laodicea, begging him to procure panthers for Cœlius to exhibit to the Roman populace. The people of Cibyra and Pamphylia are to be asked to furnish some of these animals, and Cicero seems to have satisfied his friend's wish.

Much mischief is no doubt done to the flocks by these animals, but, though I inquired, I heard of no loss of human life by them, though at one of the villages (I think Aghlasun) I was told of a panther that had come up to a little girl a short distance from the village, and begun to play round her as a cat round its prey, but before any hurt was done the creature was frightened away by

* Atkinson, in his "Siberia," speaks of the tiger as very common and very destructive in that country.

some men who hurried up. Foxes, wolves, and bears are numerous. I saw a number of their skins at Almalu.

There is an immense extent of forest throughout Asia Minor. The very numerous mountain chains are nearly all well wooded, but the forests of the south are far inferior to those of the Black Sea coast. Much of the interior, containing the ancient provinces of Lycaonia, Galatia, part of Phrygia and Cappadocia, seems to have been without wood from time immemorial.* Rich as the country yet is in forests, it would appear to have been richer still at an earlier period, but the neglect of the Governments and people, the destructive wars of which it has been the scene, the incursions and final settlement there of the pastoral tribes, who every year destroy by fire a great extent of wood in order to obtain fresh pasturage—all have helped to destroy the forests; nothing, indeed, but the scantiness of the population and the want of roads, &c., has in many districts saved those that still exist. It is not in the nature of an Oriental, either Government or people, to make the least sacrifice for future generations; and as to replanting and restrictions, these are not to be expected.

* Livy (xxxviii., 18)—“Then the army began to march through the district called ‘Axylon’ (*i.e.*, ‘the woodless’). It is so called from its real state, for not only is it without wood, but it does not produce even thorns or any other fuel. The inhabitants use the dung of cattle instead of firewood.” This practice is common all over Central Asia, and even in Egypt and Syria.

Next, as regards brigandage. At present (1872) the state of the country is tranquil, and the people seem well disposed, but it is always uncertain how long this state of things may continue.

There are no professional robbers amongst the Turks of south-west Anatolia, as amongst the Greeks; and the authorities in general do their best to maintain public security. But sometimes the governor of a province is remiss, or poverty and desperation drive men to brigandage, and then of course there is great danger; from the nature of the country, too, brigands can easily maintain themselves. In the diary of Mr. Colnaghi's journey through Lycia (April 11th-18th, 1854) occurs the following passage* :—

“The district of Asia Minor which we visited is at present in a very bad state. The greater part of the country is in the hands of Xebecques, or mountain robbers, and in many cases the local authorities have left their posts. On the mountains near Almalu a band of eighty Xebecques are out; near Adalia, on the gulf of Pamphylia, some of these robbers have killed a Moreote merchant. At Daliani, nearly opposite Rhodes, the country is in the hands of a band of four hundred Xebecques, headed by Ali Bey, son of the Aga of Chorgies (Koudjez?), who has quarrelled with the other Agas of the district, and is consequently in rebellion.

* Newton's Travels and Researches in Asia Minor.

In the skirmishes that have taken place the authorities have in most instances been worsted. A boat sent from Rhodes to Phineka by a merchant to pay for some corn, with £400 on board, was attacked by pirates near Myra, and the money taken. The same band, seventeen in number, the day before yesterday attacked and sunk a small boat from the island of Syme, and murdered the crew. There is great scarcity of food in the country. At Daliani the people would not let a Sardinian merchant load a cargo of corn, but threatened to kill him if he persisted, &c."

Personally we met with no molestation;* on the contrary, we were everywhere treated with hospitality and respect; but on one occasion we might well have met with a very unpleasant adventure.

We had intended returning to Aidin by way of Makri and Moolla, but at Almalu we changed our plan and returned by way of Lake Caralis and Cibyra. Had we taken the route originally intended we should have reached the neighbourhood of Makri on the very day that a band of mountaineers had come down and pillaged all that district. This band—said to be seventy or eighty strong—regularly blockaded Makri and Leveesi, captured and held to heavy ransom the captains of some Greek coasting vessels—they even attacked

* Since writing the above the state of Anatolia has become very disturbed; the Constantinople journals are full of accounts of brigandage and robbery from every quarter.

the Government troops and douaniers at Kalamaki and fought a regular battle with them. Nor was it till after troops had been sent from Moolla that the band was dispersed, some of their number being slain, and Moustat Oglou, their leader, with others, being taken prisoner.

Should the traveller unfortunately fall amongst brigands it is useless attempting resistance. They never attack in the open, nor except in overwhelming numbers, but take up a position behind trees or rocks in some forest or defile. The first notice the traveller has of their presence is a summons to surrender, which if not at once obeyed will be inevitably enforced by a shot.

A few years ago the whole province of Bithynia was infested by the band of Lefteri, a Greek brigand. This band numbered some four hundred members, and so confident did they become, that a regular office was opened at Broussa for the sale of safe-conducts to travellers and merchants. The rate of the charge was regulated according to the social standing of the applicant.

Lefteri was rather a chivalrous thief, and he and his men were welcome visitors in the villages, where they spent money freely. The Turkish troops on the contrary were dreaded and detested, for their discipline was scandalous, and wherever they came they plundered and ill-treated the villagers. Lefteri, tired at last of his brigand life and hard pressed, managed to have a petition

conveyed to the Sultan while on his way to the Friday's public prayers, in which he offered to leave the Ottoman territory and retire to Greece on condition that his life and ill-gotten gains were guaranteed. But the Turkish authorities refused his overtures, and soon afterwards he was killed.

Manouli, who was afterwards killed near Smyrna, was one of his lieutenants, but Lefteri was obliged to dismiss him on account of his atrocious cruelty.

Next as regards the feeling of the people towards Europeans. The people generally are friendly, but this is far from being the case with the Turks of higher rank. Formerly their ruling sentiment was contempt. As Muslemin they looked down upon "Giaoùrs," and even now, although they cannot help perceiving the superiority of the Europeans in art, science, war, in all material improvements, they resolutely close their eyes to the fact, and there is still a large amount of contempt remaining. Europeans are mere buyers and sellers ("alish verish" men)*—the European is but a "base mechanical"—they are his superiors in religion, in metaphysics, in all true knowledge. Trade is left to the Frank, Greek, Armenian, Jew—agriculture to the villager—the only or most worthy occupation for a Turkish gentleman is Government employ in the service of the Padshah, who is the greatest monarch upon earth.

* The common Arabic title of the European — "hawajah" — means literally "a pedlar."

But the events of the last twenty-five years have much shaken this feeling, or rather have mingled with it a large amount of jealousy, fear, and hatred of the European. Since the Crimean war the state of affairs in the Government and in the capital has been influenced by Europe to an extent unknown before. The Ottoman Empire, for good or evil, is now a part of the European family, and the old condition of exclusiveness is every day disappearing more and more under the force of circumstances.

But this result is very much against the will of the higher classes, although they cannot prevent it.

The resources of the empire are vast, and only Europeans have the means and knowledge to employ or to develop them; but rather than allow the "Giaoùrs" to do this, they prefer to leave them undeveloped and unused.

Does any one suppose, for instance, that if the Turks as a nation could prevent it they would suffer railroads to pass through their country? Far from it. Every similar improvement brings them more and more into contact and relation with Christian Europe, and in the same degree tends to shorten the time of their exclusive rule in the empire.

Some of the more enlightened Osmanlis may wish for them—may see their absolute necessity—but I think the general wish of the Osmanlis is simply to be left to themselves.

I have heard an anecdote in point of the late Abbas Pasha (Viceroy of Egypt about 1848-55). The Egyptian Railway was projected, and a deputation came out from England to urge upon His Highness the necessity and advantages of the railway, &c., &c. The deputation was introduced to the Viceroy by the then British Consul, and in the course of the interview one of its members wished the Viceroy to be told that "unless the means of transit were improved commerce would take the route round the Cape of Good Hope, and Egypt would be forsaken." When this was explained to the Viceroy—for he spoke no European language—he remarked somewhat to this effect, "Would to God the Europeans would all go round the Cape of Good Hope, and that we never saw their faces here!" I do not know if the remark was translated to the members of the deputation, but if so they were doubtless a little surprised. Abbas Pasha is said to have been somewhat "farouche," and no great lover of Europeans—unlike his successors. But this is still the predominant feeling in Turkey, however much it may have changed in Egypt, and, as it would appear, in Persia also. The Osmanli only asks to be let alone.

And, alas! we must admit that this feeling of distrust is in many instances only too well grounded. The treatment of Orientals by Europeans has not always been such as would bear

examination;* and no doubt the Turks have often felt that their only safety lay in opposing a dogged unreasoning resistance to all change and all suggestions.

There are able, enlightened, and honourable Europeans in the service of the Turkish Government, but they can effect nothing. Jealousy of race and religion, the supineness of the national character, religious fatalism, hinder, if they cannot quite prevent, them from benefiting the Government which they serve. But one of the greatest obstacles is the deep, incurable corruption of the Turkish administrations. Disinterestedness in the public service is a thing almost unknown. It is scarcely possible to transact business with any of the Government departments without "smoothing the way." The perfect truth of this will be admitted by all who have lived in the Levant, and the strangest stories are extant of the corruption thence resulting. And should any one dare to animadvert on this common evil, the whole power of the authorities is exerted to stifle publicity.

Only a few months since (in 1872) one of the

* Witness the treatment of the Egyptian Government and people by the late Imperial Government of France in the matter of the Suez Canal. For an enterprise which entails absolute injury upon Egypt, enormous sums of money, and all sorts of concessions, right to forced labour, &c., &c., were wrung from an unwilling Government. Indeed it is not too much to say that without the enforced assistance of the Egyptians the Canal of Suez would not have been made. More than half its cost was defrayed by Egypt, and the sufferings it caused the fellahs were extreme.

leading journals of Constantinople was suspended for writing on this subject—it must be allowed in somewhat indecorous terms. There is no public opinion, or next to none. How, indeed, should there be when the great mass of the population is quite uneducated? The instruction which most Turks possess is limited to reading and writing, and repeating portions of the Koran. An immense percentage of the population cannot even do thus much; and this while the Greeks, Armenians, and Slavonians in the empire are making every effort to advance education amongst themselves, and in the large towns are founding and supporting excellent schools for the purpose.

The Turk does not seem to possess what we call patriotism.* If there is anything in him at all resembling that feeling it is devotion to El Islam, and above all to the Sultan as its outward representative. And what interest can the Rayah feel in an empire of which he is simply a tolerated member, not a citizen? And this peculiar condition of the empire exposes it to the constant danger of being unfairly influenced by foreign Powers. The populations of the empire are so many divided and discordant nationalities, and the governing class has made no effort to conciliate any of them till quite recently.

* At Nebha, a village in Cæle Syria, I once heard a peasant openly declare that they “could not be worse off under the Europeans”; and only a faint objection was made by the other villagers who were present.

And yet not one of these nationalities would be able to take the place of the Osmanlis supposing the latter to be deprived of their supremacy; their number is insufficient, they have not the governing faculty, the imperial character. Taken as a whole they are physically, even morally, inferior; for generally the one race has always ruled—the others have been always subservient and oppressed, and their respective characters have been modified in consequence.

Perhaps before long all this may be changed; and, indeed, the only salvation for the empire consists in placing all the populations on a just and equal level. If once this result—well nigh impossible, it is true—could be brought about, the Ottoman Empire would have little to fear from foreign enemies, for this would inevitably bring about a reform in the Government.

The Christian populations are, it is true, slowly and gradually obtaining a small share in the government of the country—some of the provinces even have Christian governors—and doubtless if the Turks had confidence in them and felt that they could trust them they would be admitted to a wider share. But there is a deep gulf between them yet, and the Osmanlis dread the consequences of giving way; but sooner or later they will be obliged to yield.

The Osmanli has many points of superiority over the other populations of the empire; and

I venture to say that if he be compared with Europeans, it will not be altogether to the advantage of the latter. I am convinced, for instance, that, as a rule, there is less crime in a Turkish village than in most European villages of the same size. Crimes of violence are extremely rare—of course, I reckon brigandage as a thing apart; there is no drunkenness, almost no prostitution, very little smuggling, no robbery with violence; the people in general are honest and tranquil; they trust one another implicitly in business transactions. During our whole journey I never heard a brawl or a quarrel amongst the people! The Arabs are continually bickering and quarrelling; but it is not so with the Osmanli.

The old-fashioned Turk of the interior of Anatolia is in short an estimable man—uneducated and prejudiced certainly—yet, on the latter point, not more so than many an ordinary Englishman; and formerly most fanatical, but brave, hospitable, truthful, and religious.

I do not say that he is industrious; but let those who would call him idle first try the effect of the climate upon themselves. Besides, what inducement is there for a man to work whose property is never secure, who is exposed to extortion if he has the appearance of wealth, and who is contented with a very moderate amount of comfort?

Let but the Turkish peasant have some prospect held out to him, some inducement for exertion, and we may well believe that the motives which influence other men would not be without effect on him.

But these remarks only apply to those Osmanlis who have had little contact with Europeans. When once a thin varnish of European civilisation has been laid upon the Turk he becomes a changed man. The estimable qualities he once had are impaired: he gains the vices far more easily than the virtues of the European. There is much that is admirable in the Osmanli pure and uncorrupted—but it is mostly found only in the lower classes! And the truth must be told—there is a very dark side to the national character—a hideous blot, which it suffices to indicate, and then pass by in silence.

τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν.

The condition of the people may be guessed from our experience in the course of our journey. That part of Anatolia which we visited is perhaps one of the most fertile portions of the Ottoman Empire, and yet the people are miserably poor. Their land is productive, but they have no market for its produce; their taxation is heavy, yet almost nothing is done by Government to benefit them. Not only the ordinary revenues, but most of the loans raised in Europe, are squandered in extravagance, or

expended in keeping up a great military force, which is unhappily rendered necessary by the ambition of an unscrupulous neighbour. The people have no accumulated capital; on the contrary, the villages to a great extent are heavily indebted. In short, the provinces are sacrificed to the capital, and while there is an air of prosperity at Constantinople, the country is in a state of miserable decay.

In good hands the exports of the country would be enormously increased, both in amount and in value. The plains and valleys of the sea-coast, with a semi-tropical climate, afford fruits, tobacco, silk, cotton, sugar, rice, wine, and oil; the interior produces wheat and all kinds of grain, wool, timber, cheese, opium, sheep, and cattle. Nature is bountiful as ever, but labour and capital both alike fail; and for want of these, this rich region is in a manner lost to the world.

And after all, the improvements which European civilisation could make in the country would bring but slight advantage to the mass of the people without a reform of the Government. More wealth would be poured into the country it is true, but it would be enjoyed either by the governing classes or by the Europeans. The cost of living would become much higher, all sorts of restrictions would be imposed which do not now exist, the taxation

would be proportionally so much the heavier, and the revenues would be employed in the same unwise manner as at present; the national debt, crushing already, would be raised to an amount absolutely intolerable. The process is familiar to all those who have lived in the Levant.

And with all the heavy expenditure on the Ottoman army and navy, the capital appears almost defenceless. The forts and arsenals of Russia are within a few hours' sail, and more than these, there will soon be the deadliest weapon against Turkey—a strong Black Sea fleet. But the Bosphorus is open; there seems to be no defence, except a few miserable forts near the entrance of the Black Sea which could not repel an iron-clad.* The seven or eight iron-clads which compose the Ottoman fleet never go to sea; in winter they are laid up in the Golden Horn, in summer they are anchored in the Bosphorus, in front of the Sultan's palaces of Tcheragan and Dolma Baghtche; but that is the extent of their cruising! In all probability,

* But since the above lines were written, unusual energy has been displayed by the Turkish Government in preparing for war; strong fortifications are being constructed (1873) both on the Bosphorus and on the Hellespont. The forts and entrenched camps along the Danube are being reconstructed and heavily armed, formidable additions are being made (1874) to the defences of Erzeroum, Trebisonde, and other fortresses; vast stores of war *matériel*, Krupp guns, breech-loading rifles, torpedoes, &c., &c., are being provided. Evidently the Osmanlis are thoroughly alarmed at the signs of the times.

if a sudden emergency arose, they would prove but of little service; and if an enemy should occupy the heights above Scutari, the capital would be at his mercy. A *coup-de-main* seems perfectly possible, and might be fatal before Europe could interfere to prevent it.

It is not to the interest of any class in Turkey now that Russia should take the place of the Osmanlis: the corruption in Russia is quite as deep as in Turkey; personal liberty in Turkey is as great, perhaps greater than in Russia; the Turkish peasant is superior in almost every respect to the Russian peasant; there are as many elements of trouble and disturbance in the social state of Russia as in Turkey; the Russians, as a nation, are intensely fanatical, while the old religious bigotry of the Muslim is diminishing, and generally religious toleration prevails throughout the Ottoman Empire.

And if it is not to the advantage of any class in Turkey that Russia should possess the immense resources of that rich country, with its warlike and hardy inhabitants, it is still less to the interest of European liberty.

The desire of the Russian Government to become master of Constantinople and the Bosphorus is natural, for the position of the capital is absolutely unrivalled; there is no city in the world which possesses so many natural advantages, and in the hands of Europeans vast improvements in it

might be expected ; but those improvements must come by the very force of circumstances ; the old condition of things is fast passing away.

It is true the Osmanlis gained that country by the sword, but long use has consecrated their possession, and the Russians have, now at least, all the advantages they can justly expect. They have free navigation of the Bosphorus, they have the same facilities of commerce as any other European nation—what concession, indeed, is there that one nation may fairly claim of another, which Turkey has not now granted to Russia ?

But perhaps the greatest danger of all which threaten the Osmanlis, worse than foreign arms, worse than domestic treason, is the danger of a financial collapse. Unless either the process of accumulating debt upon debt be interrupted, or the resources of the country be developed, this will bring about the ruin of the empire. But to develop the immense natural resources of Turkey, European skill and capital are needed. It will never be brought about by the Osmanlis themselves, and unfortunately foreigners have but little encouragement to undertake industrial enterprises in Turkey. Many mining or agricultural enterprises have been commenced by Europeans, but almost invariably the result has been failure and loss of money. All sorts of facilities and concessions have been granted at Constantinople, but either from covert opposition in the province, ignorance of management,

want of labour, or other causes, such schemes have almost invariably failed.

In Turkey there is no such thing as a census, so that the number of the population cannot be known with any approach to accuracy, and it is said that the Muslim population is diminishing. Yet from the great number of children we saw in most of the districts through which we passed, it may be doubted if this be really so, at least in that part of Anatolia. Polygamy is the exception rather than the rule. Its expense prevents it from being general. On the other hand, divorce is disgracefully easy. But so far as we could learn, the country people have only one wife, and the ties of family life appear as strong there as anywhere else.

The plague, of whose awful ravages old travellers in the East once had so much to tell, has not appeared for now nearly thirty-five years.

Cholera is but a temporary epidemic, and does not penetrate far into the interior. If indeed the Muslim population of Turkey be diminishing, the causes are continuous, and under a better condition of things may cease to act. The people "perish for lack of knowledge." Ignorance how to rear their children, want of medical assistance, the conscription, heavy taxation, poverty, their wretched way of life in consequence—such are the causes which prevent increase of population.

I know not how it may be in Turkey, but in

Egypt the loss of infant life is enormous, so much so that it has attracted the serious attention of the Khedive. But such unfortunate conditions are not remedied in a day.

It is, I believe, quite true that in some parts of the empire the Muslim population is fast diminishing. I do not refer to European Turkey, but to Asiatic. An English gentleman, long resident in Cyprus, estimates that the Greeks now in the island form two-thirds of the entire people. In Crete it is the same, and indeed in the islands generally the Christians vastly preponderate; but I think that on the mainland matters are different. The Greeks in Cyprus cling to their land with great tenacity. Rather than sell his land, the Greek peasant will undergo the very extremity of distress, whereas the Osmanli easily parts with his property, and emigrates to the mainland. Instances of these were of common occurrence during the famines in Cyprus caused by deficient harvests.

Yet whatever may be the real state of the case the Turkish race in Anatolia has a noble "physique." I have seen few finer or handsomer men than the people at Almalu, and indeed in Anatolia generally. Perhaps the sickly and weakly die out, and only the strong survive.

One of my friends, long resident in Turkey, once took the trouble to compare the statistics of births in a number of villages in his neighbourhood. He told me that almost invariably the Turkish villagers

had but one wife each, and that the amount of births amongst them was slightly higher than amongst the Christians (about 1 per cent.), and he remarked especially the higher number of male births amongst them than in the Christian families; nor were their children weakly, but quite up to the average in any country.

His position gave him peculiar opportunities for observation, but any general appreciation is impossible, and even if a Government census could be carried out—a thing extremely difficult—it is very doubtful whether its reports would be reliable. But from the disorganisation in the provinces it is not probable that any attempt to number the people will be made, nor if it were tried would the people furnish the requisite information.

CHAPTER XVII.

Old System of Provincial Government—Its Abuses and Advantages—The Vilayet System—Provincial Medjlis—Representation—Provincial Government good in Theory—Purchase of Offices—Reason why Public Works are so Expensive in Turkey—Instance—Degrees of Offices in Provinces—The Kadis—Their Authority Declining—Taxation of the Empire—Taxes on Land—The Dime—Farmers of this Tax—The Vergui—Mortgages on Land in Turkey—The Kharaj—The Bedeliyeh—Conscription—Exemption of Christians from Serving in the Army—Professional Money-lenders—Their Dishonesty—Government Agricultural Banks—Their Failure—Difficulties of Agriculture in Turkey—Impartiality of the Government in Matters of Religion—Religious Bigotry generally Diminishing—Syria and Ibrahim Pasha—Conversion of Mohammedans not to be Lightly Expected—Difficulties in the way of it—Different Religious Ideas of Muslim and Christian—Simplicity of El Islam—Its Inferiority to Christianity—Superstitions Engrafted on Mohammedanism—Muslim has generally come in contact with a less pure form of Christianity—Morals of Europeans—Growing Tolerance of Muslemin—Education of their Children—American Schools in Egypt—Prospects of the Conversion of Mohammedans to Christianity.

THE old system of government in the Ottoman Empire was by means of Pashas appointed to the different provinces. They paid highly for their posts, and had uncontrolled power in their Pashaliks: tempered, it is true, by fear of the bowstring. But in many cases they were practically independent, and if strong, were in general left unmolested, provided they regularly remitted the tribute due from the province to the Porte, and

took care to maintain friends at Court by a judicious application of "bucksheesh."

Naturally, under such a system much individual oppression occurred. The Pasha had the power of life and death, and there was small chance of appeal or redress. And yet it is doubtful if the provinces were not in a better material position under the old condition of things, than under the searching centralisation of more modern days. For the connection between the Pasha and his province was more intimate and lasting. It was far more to the Governor's interest that his people should be prosperous than it is now; especially was this the case under the rule of the Dere Beys, who in many points resembled the great feudal nobles of Europe in the twelfth and thirteenth centuries.

A vast change was made in the old system by Sultan Mahmoud; but the whole condition of things was altered by the introduction a few years ago of the Vilayet system. Its main object was to obtain a sufficient representation of the people. To this end the empire was divided into a certain number of districts called Vilayets. The Governors (Valis) of these are appointed by the central authority at Constantinople, and very considerable powers are granted to them.

In matters of imperial taxation and questions of life and death they are accountable to the Council of State; but in local matters, local expenditure, public works, &c., they are left independent.

They are assisted by the Council (Medjlis) of the Vilayet, the members of which are elected by the Village Councils, the latter consisting of the "ayans" or notables of the villages and small towns.

Where the population is partly Muslim, partly Christian, a separate Medjlis is sometimes appointed for either body, or a certain number of Christians sit in the Medjlis.

All expenditure for local purposes, roads, bridges, irrigation works, &c., is under the control of the Medjlis of the Vilayet, which signifies to each village or township what proportion of the money required has to be raised by it, leaving to the village authorities the care of apportioning this amongst the people, the principle of "solidarité" being applied, so that in case of default by individuals the entire village is liable.

Every year two members of the great Medjlis are sent as deputies to Constantinople to make reports, complaints, suggestions—in short, to bring the special interests of their Vilayet under the notice of the Council of State at Constantinople. Their expenses are paid by the Vilayet. And there usually the matter ends. Their reports are read—sometimes; their suggestions heard—patiently; their complaints eluded—politely; and when they are tired of waiting on the great men in Stamboul, and listening to the everlasting "Bacaloum!" "Inshallah!" they return to their

homes, until the season for renewing the farce comes round again.

Theoretically, then, the provincial government of the Ottoman Empire is very good; and it might become really so, were it not for the fatalism and apathetic temper of the people, their passive obedience, and want of education and ambition.

The Valis, who have succeeded the Pashas of former days, have no such arbitrary power as the latter, so that cases of individual extortion are not common. The amount of taxation which will fall upon each man is tolerably well known, and it is to the interest of the Vali to be on good terms with the members of his Medjlis; so that the people are not so much afraid as formerly to show their wealth, although much of the old feeling on this point still remains.

But as in Turkey the nomination to any office is costly, the expense has to be recovered, and the local expenditure offers the most obvious source for this. Hence, perhaps, the little success in executing public works in Turkey. Often after a large expenditure the result is inconsiderable. To take an instance. A carriage road of about twenty-five miles in length was projected between the towns of Nicosia and Larnaka, in the Island of Cyprus. The Government engineer estimated the expense at about £4,000. The work was commenced; and

between cash and contributions the amount of £7,000 was expended upon it (much more, too, was raised by extortions and vexations), but only about a quarter of the road was completed. After a time came a change of Governors, and the new Vali proceeded to examine the road accounts. They proved to be an utter and incomprehensible jumble; but the result was not made known, and the examination was abandoned in despair.

But while the authorities were thus occupied in examining accounts, dismissing employés, &c., the road (which it need not be said was very badly made) was washed away by the winter rains!

Soon after occurred the terrible famine in the island. Cyprus at that time happened to possess a good and intelligent Governor (Said Pasha), who applied to Constantinople for a grant of money to give work to the destitute natives. His petition was granted; and this time the road to its full extent was remade at a cost of £3,000. But still it was unskilfully made; in many parts merely the surface was smoothed. It never could be used by carriages or diligences, and the muleteers preferred to drive their mules and camels along the old tracks; it was practically useless: and thus the amount of £10,000 was expended on what should have been well done for £4,000. "Ex

uno disce omnes!" A somewhat similar report appeared the other day in the *Levant Herald* about a road which is being made between Mersina and Adana, in Cilicia. Not many years ago the Turkish Government, alarmed at the increasing diversion of trade from Trebisond to Poti and other Russian ports, decided to make a carriageable road between Trebisond and Erzeroum, a distance of about 150 miles (or fifty to sixty hours). But, alas! the work was entrusted to a high official: about a mile of road on the Trebisond side was constructed at a fabulous cost, and the Government, frightened at the expense, abandoned the continuation of this road, which was really excellent as far as it went—only it went in the wrong direction. Probity is a very rare virtue in Turkey!

I have said that in Turkey it costs money to obtain office. Of course the consideration is in general indirectly given; and I have heard some very laughable anecdotes on this point—"sed tædet hæc opprobria nostra referre!"

The frequent change of Governors is another misfortune for the country. It is seldom that a Vali is left in the same post more than one or two years; often his tenure of his post is only for a few months, or even weeks!

Thus no sooner does a Governor begin to become acquainted with his province, and endeavour to do something for its benefit, than he

is removed to a distant part of the empire; and then the heavy expense of removal, &c., has to be incurred, and is, of course, defrayed in the end by the unfortunate provincials.

Above the Vali is the Mutesàrrif — the Governor of a large division of the empire; below him the Kaimakàm, and yet lower the Mudir.

Owing to the peculiar system of Mohammedan law, the position of the Kadi is anomalous. He has a seat at the Medjlis, and in former days used to be judge* in all civil and criminal cases.

As may be supposed, it was found that the position and authority of the Kadi, as it existed under the old system, was quite incompatible with the new order of things contemplated by the reformers of the Ottoman State.

But it was impossible to break summarily through the old procedure; and therefore a gradual encroachment was commenced on the authority of the Kadis by the establishment of courts which should relieve them of much of the judicial business they had hitherto transacted. First police cases were removed from their control; then commercial matters of contract and sale. Now, scarcely anything is left to them except the decision in cases of marriage, divorce,

* The Kadi judges from the Sheriyah, *i.e.*, the law of the Koran, illustrated and expounded by the innumerable works on jurisprudence which exist in Turkish and Arabic.—See Appendix.

and inheritance, and the registration and transfer of real property.

The taxation of the Ottoman Empire is a very difficult subject. There is no one general and uniform principle in force; but the usage differs according to the circumstances of the respective provinces.

Therefore, with the exception of a few general taxes, it is almost impossible for a foreigner to become acquainted with the taxation of the entire empire; all that can be known is the usage of particular provinces.

But great changes are contemplated by the Porte, so that a few months may witness something quite different from the system—or non-system—which at present exists.

Independently of the import and export duties, which are respectively 8 per cent. and 1 per cent., the chief revenues of the Ottoman Empire arise from the taxes on land. Such a tax as the income tax (strictly so called) is unknown, and would probably be impracticable to levy, Orientals being utterly opposed to any examination into their private affairs. Indeed they consider that to ascertain accurately the amount of their income, or of any kind of property they may possess, would inevitably bring them ill-fortune, and they will never do it even for their own satisfaction.

There are other less important taxes, such as the sheep and cattle tax for right of pasturage, the

tobacco duty, now extended to the whole empire, and so heavy that it greatly encourages smuggling, and, where smuggling is difficult, will end by discouraging or stopping the cultivation of tobacco;* the octroi duties, which seldom enter the imperial treasury. The heavy and impolitic internal transit due, amounting to 8 per cent. on everything except grain, was abolished in October, 1873.

The great tax which bears on land is the "Ushr" or "Ushoori"—the tithe of the crops—which is usually levied in kind.

This is almost always let out to farmers of the revenue, who collect it themselves or sublet it: thus the loss of possible revenue to the Government is very great. Sometimes the villagers farm this tax themselves, and at times in the poorer provinces the Government is unable to find bidders, and is obliged itself to levy the tax. But this presents many difficulties, and although the intention at present is to make this a general rule, it is doubtful whether the Government will be able to carry it out.

Of all their taxes the "Ushr" is the least objectionable to the Osmanlis. It is a common expression among them, "If only Allah gives us a good harvest, we are quite willing to pay the Padshah his tenth." But sometimes the "Ushr" amounts

* It has already had this effect in the district round Latakia in North Syria, where some of the finest tobacco used to be grown.

to more than a tenth— $12\frac{1}{2}$ per cent. and even 15 per cent. have occasionally been exacted.

Still, as a rule, the peasant bears this tax well, and does not murmur at it as at the irregular taxes—road levies, &c., &c.

There is, however, sometimes much hardship inflicted in the collection: an instalment is demanded before the crops are ripe, &c. This is, in general, only for the sake of extorting “buck-sheesh” from the cultivator, in order to obtain a respite.

Then, again, the crop may not be removed from the field or from the threshing floor until the farmer of the revenue has inspected it, and either taken his portion, or agreed as to its amount, and the delay often causes great loss and inconvenience to the cultivator.

It need not be said that unbounded rascality is reciprocally practised. The tax farmer is obliged to place watchmen round the peasant's crops when the harvest approaches in order to prevent him from removing any of the crop before the tithe has been either paid or agreed upon, but often the peasant is able to bribe them, and so to subtract a part of his crop.

On the other hand, the tax farmer uses his own weights and measures, and in every way tries to defraud his man; endless is the chicanery and sharp practice mutually brought into play, and in this the peasant is generally quite a match for

the revenue farmer or Government official, and fully able to hold his own.

The "Vergui," or tax upon property, really has some points of resemblance to an income tax, and yet more to the English land tax as originally imposed in 1692-7. It is an impost levied on the estimated property of the individual, whether moveable or fixed. Perhaps it would be most accurately defined as a percentage on the presumed annual value of his property in general.

The Vali (Governor), assisted by the Medjlis (Council) of the Vilayet, fixes the amount due by each village; the village authorities apportion it amongst individuals. The Government register furnishes the base on which is calculated what amount each Vilayet has to pay on account of this tax.

In some provinces the Vergui on land has become a regular land tax of 3 per cent. on the estimated annual value of the land. The estimate is made by Government assessors, but in conjunction with the owners, and is in general considerably below the real value.

Of course there is some scope for unfairness in this, and it is found in practice that the richer landowners escape with lighter estimates than their land ought to bear, while often the reverse is the case with the poorer proprietors; but, on the whole, the tax is levied with much justice.

One very essential point contemplated by the

Government was, that the Government valuation should be accepted by the landowner, and that he should give his written assent to it.

In cases of disputed valuation the Medjlis of the Vilayet acts as umpire. As an instance of the desire on the part of the Government to act justly, I may mention that at the valuation of the lands in Cyprus no such agreement had been arrived at between the assessors and proprietors, and a "Mazbata" (petition) was sent to Constantinople complaining of this; much time and money had been expended, yet the Government ordered the whole work to be recommenced. Thus the valuation was made justly, and according to the law, and it had always been so intended. When once the amount payable is inserted on the Government register, the proprietor knows what he will have to pay, and it is not easy now, as it was in the old days, to defraud him or force him to contribute more than the just amount. To ensure payment of this tax no sale of land can take place without an inscription on the back of the title deed that all Government dues have been liquidated.

I may mention *en passant* that title deeds have by no means the high value under Ottoman law which they possess in the jurisprudence of the Western nations. The real title is inscription on the register of the Mehkameh, or Tribunal of the Kadi. So that a man may have the title deeds of

a property quite in order, but unless its registry at the Mehkameh be unimpeachable he cannot effect a sale; nor will the Government look upon him as the rightful owner, being guided entirely by their own registers, which are extremely exact and particular. This renders it hazardous to lend money on mortgage. In order to effect a secure mortgage a very roundabout process is necessary. A has borrowed money from B, and for security offers his land—to which of course he must first prove his title. Both parties go before the Kadi, and A declares that he owes the sum and will pay it at a given date, and that he gives such lands as guarantee for the debt. The particulars of the mortgage are then inscribed on the register, and a third party agreed upon by A and B is appointed as “vekyl” (agent) to sell the mortgaged land if necessary and pay the debt. The verbal declaration which the mortgagor makes before the Kadi (and which is also indispensable for all transfer of real property) is called “Takryr”—meaning “a formal declaration,” an “affidavit.” The Kadi thereupon gives the creditor a document called “Vekyliyat devriyah,” and if the money is not paid the creditor produces this document and requests that a sale be made. The Kadi calls upon the “vekyl” to do this, and can imprison him upon refusal. After a notice of sixty days the land is sold to the highest bidder, and the creditor paid. But as land is an unsaleable commodity in

Anatolia, it very often happens that no bidder can be found ; and thus the debtor often "buys in" his own land at a price lower than the debt for which it is on sale.

Before the Crimean War all the Rayahs (Christian subjects) in the empire paid the "kharaj" or poll tax. Originally this was the institution of Mohammed, that all who would not become Muslim might still continue to profess their own religion on payment of tribute. For wherever the Muslim became master the conquered race had to choose between El Islam—tribute—or the sword. This practice was founded on the Sunneh or "traditional law" of Mohammed. In the Koran itself, though passages may be found which make for the practice, yet there are others which seem to approve of toleration.

Later the kharaj became rather a substitute for military service, as the Osmanlis have always for obvious reasons jealously avoided training their Christian fellow subjects to arms, although their liability to serve in the army is expressly stated in Art. xxiv. of the "Khatti Humayoon."

After the Crimean War the Porte, yielding to the representations of the Western Powers, gave up in name the obnoxious tax, but in its stead established the "Bedeliyeh" or "substitution tax," which all native Christians now pay.

And they pay it very willingly, for a small sum of money thus secures them from military service,

which they abhor, and would avoid by every possible expedient.

The conscription is a heavy burden, and presses most unfairly on the Muslim population of the empire. The very flower of the population is withdrawn from a country already underpeopled, and of the recruits few in comparison return again to their homes. For some time past the Divan (Council of State) has deliberated upon the expediency of extending the conscription to the Christian population also. Dread of the possible consequences has hitherto prevented it; but it is a just measure, and must one day be carried out. When once the army is thrown open to Christians, their "status" cannot fail to be raised. They dread and hate military service now; but when it is inevitable the feeling will disappear.

The conscription is thus managed:—At the appointed time a Government conscription officer comes, accompanied by a doctor, to the principal town of the Vilayet. Before his arrival it has been arranged how many conscripts are to be taken from that district. The names of all eligible to be drawn (*i.e.*, men between eighteen and twenty-five years of age) are taken from the books of the Mudiriyeh, and orders are issued to the village authorities to send them in. The doctor examines them, rejects the weakly, then a ticket is put into

the vessel for each of the remainder, and they go up in turn and draw their lot. Of course, the excitement is immense. A conscript can buy himself off afterwards, but the price is high; it was formerly £80, and is much higher now. The only support of a family is excused, and it is advisable to make the doctor your friend; but in general the drawing is conducted in a very fair and impartial manner.

I have spoken of the exactions of the professional money-lender. The Armenians are the great sinners on this point, and the misery caused by this cancer of debt amongst the poor peasants is extreme. The legal rate of interest is 12 per cent.; but under the skilful manipulation of the usurer it rises to an amount very far beyond this. The strangest tales are told of their roguery. Often the peasant is induced to affix his seal to papers of which he comprehends nothing. I heard of a debt of 1,400 piastres, which was originally only 80 piastres, and was not on account of money borrowed, but arose from the debtor having burnt an olive tree belonging to the creditor!

The Government perceives the mischief of all this, and has made several abortive attempts to remedy it. Amongst other ideas was the plan of forming agricultural banks, which should lend money at a low rate of interest to the land-owners, for strictly agricultural purposes.

This was a part of the Vilayet system already spoken of.

The capital of these banks was thus raised:— One kylah* of wheat and two kylahts of barley per annum were charged on each pair of bullocks used for agriculture, so as to form in process of time a fund from which money should be advanced to the agriculturists at the rate of 8 per cent., on the security of their land. This was far below even the legal and recognised rate of interest; and as a matter of course every one, whether he had need or not of borrowing money for his land, yet rushed in to obtain as large a share as possible of the capital thus kindly provided for him by the Government bank, *for he could lend it out again at a very much higher rate of interest.* Thus the object in view, that of affording help to a class who could not help themselves and were every year going from bad to worse, was not attained. The capital of the banks was formed of money taken from men who most needed it, for in general the cultivators were obliged to borrow from others to pay their share; in effect, it was taking the money of the *poor* to lend to the *poor*, and at last the idea was abandoned; but of course the money that had been amassed disappeared in most cases!

* The kylah is equivalent to the English bushel.

It may then be easily imagined that agriculture in Turkey is far from being the sure and moderately lucrative pursuit it is in other countries. Although the land is in general fertile, the climate and the seasons render the harvest most precarious. A short delay of rain at the critical period entirely ruins the crop; and this is the chief danger. In some parts of the empire the ravages of locusts do incalculable damage. The peasants have very small holdings—they are unskilled, have no accumulated capital. A large proportion of the arable land is obliged to be left in fallow; there are no good means of communication, so that the cost of transport is enormous; labour is scarce and bad; the burden of taxation presses unfairly on the poorer class of peasants; the conscription takes away the very life blood of the people; and usury keeps them next door to starvation! Little wonder if the condition of the empire be so bad! The terrible famine which is now (1874) devastating the interior of Anatolia supplies a melancholy commentary on all this!

Upon the question of religion I must speak with reserve. It is certain that, as a rule, religious toleration now prevails throughout the empire; and of the equity with which the Government bears itself between the various Christian sects, its decisions in the case of the Bulgarian Church and of the Catholic Armenian Church are proofs.

Gradually the animosity against the Christian religion as such and those who profess it is disappearing. If political questions could be eliminated it would disappear still more rapidly. Certainly there are still fanatics to be found, in high station rather than in low, to whom the idea of a "jihad" ("a holy war against the Christians") is acceptable, and in Syria especially, so great is the hatred between Christian and Muslim, Maronite and Druse, that without a strong repressing power civil war might break out at any moment; but this is entirely caused by the political weakness of the Government. Never was the public tranquillity so perfect as during the time of Ibrahim Pasha's occupation of Damascus and all Syria. And why? Because justice, stern and equal, was meted out to all, and the Egyptian Conqueror was able to make his will obeyed by Muslim and Christian alike.

It is not to be expected that any great number of Mohammedans will be converted to Christianity—indeed this result is quite hopeless in the case of a Muslim of mature years. The social sacrifices a convert would have to make are enormous. The old law of the empire under which conversion to Christianity, or a relapse to it after professing Islam, was punished with death, is no longer in force; but the public mind has not yet been educated to full toleration.

Instances of conversion doubtless have occurred,

but they are few. Personally I know of none; on the contrary, I have known instances of men who have lived many years in England, who know our language and customs perfectly, who have married Englishwomen—nay, have even, in some instances, attended Christian worship; but who have remained, if I may not say Mohammedans, yet Unitarians.

We must not forget that the Muslim already acknowledges much of what we believe. But the grand distinctive doctrine of Christianity—the Incarnation of the Deity—is an “offence” to him.

The Muslim idea of the Deity is so essentially different from our idea that he must almost change his nature before he can become Christian. To him God is a Being to be feared—to be propitiated by the most abject submission. He is merciful and terrible—like one of their own Sultans, though of course in a degree infinitely higher. But the idea of the Almighty as a Father is to him incomprehensible; and naturally so, because the grand bond and link between God and man is to him wanting.

Then, too, the Mohammedan religion asks so little of its professor; it is easier, less profound; the claim upon the faith of its followers is less; it is pre-eminently a religion easy for heathen to embrace. The only observances prescribed by its founder are the stated prayers and ablutions and

the Ramadan fast, for the rite of circumcision is not peculiar to Mohammedanism, and has been practised from the most remote antiquity. There are no sacrifices, unless we consider as a sacrifice the ceremonial slaying of a lamb at the Courban Bairam, the second of the Muslim festivals. Every place is pure and fit for the worship of the one God, although, as is natural, the Prophet's birth-place and his tomb have become objects of pilgrimage. No order of priesthood is established; every man is his own priest, although the Ulema have usurped an authority which is quite alien to the original spirit of El Islam. Lastly the dogmas of the Mohammedan faith are plain and simple, yet with all their simplicity there is something very sublime in them, and no religion is so readily embraced by a barbarous, idolatrous people.

But when we compare the morality of Mohammedanism with that of our own religion, then the immeasurable inferiority of the former is apparent; and, moreover, it has no explanation of those difficulties which the religion of the Saviour alone can solve—nay, rather its founder and his followers have no conception that those difficulties even exist.

As to many of the superstitions which overlie Mohammedanism, they are quite extraneous. Whatever may be the opinions of the lower classes as to their Prophet and his claims, the better

educated are more enlightened: they are simply Unitarians. The vulgar may still adjure the Prophet, &c., but not the educated.

And many of the abuses of Mohammedanism arise from compliance with the prejudices and errors of the people to whom the religion has been introduced.

Neither should it be forgotten that the Muslim has come in contact, for the most part, with a less pure form of Christianity.

To take a simple and obvious instance. What effect can we suppose will be produced on the Muslim when he enters a church full of pictures and images which he can only look upon as idols?

In most of the Christian churches which are open to their observation they see only what they abominate.

Then, too, the morals of the Europeans are often hateful to them; above all they detest the cynicism of the European character, that feeling of contempt for them which is so prevalent, which plainly declares, "I shall do what I choose, and I care not about you. What you may say or think is all one to me."

Time and changed conditions may do something to bring the Osmanlis as a nation to the higher religious development—Christianity; but at present appearances are against such a result.

If it was possible to educate the children apart

from home influence, something might be done, but this is not possible; and it is useless to close our eyes to the fact that from the Muslim of mature years nothing can be expected. It is a great result obtained if you can make him even tolerant of you, as he is now becoming. Neither must we examine too closely into the motives for his toleration, for we should most likely find that only his own weakness was the cause of it. In proportion as he finds himself the weaker he becomes tolerant and complaisant towards the unbeliever, but he hates and dreads him none the less in his heart of hearts!

The American missions in Egypt appear to take the most effectual course. They do not expect sudden or striking results; they do not look for converts; they do not shock the prejudices of those whom they are trying to conciliate. They open their schools to all alike; Jew, Christian, Muslim meet on the same footing there. The Scriptures are studied, but not controversially, and the few Muslim children who attend are insensibly accustomed to hear of another religion, insensibly imbibe an acquaintance with another faith, grander, nobler, purer than their own, learn to regard it from a different point of view, and thus, even though no other result be attained, they cannot have the same envenomed prejudices as their forefathers.

God in His own good time will one day, we are

convinced, bring back these peoples—many of whom are descended from Christian ancestors—into the fold of Christ Jesus, the Great Redeemer.

As yet we see not how it will be brought about ; but God's ways are not as ours. Time with us is everything, but with God a thousand years are as one day—one day as a thousand years.

APPENDIX.

A.

In the year B.C. 88 Mithridates, King of Pontus, began his famous war against the Romans. He occupied, almost without resistance, all the dominions of Nicomedes, King of Bithynia, as also Phrygia, Mysia, Lycia, Pamphylia—in short, all Asia Minor up to the limits of Ionia.

Q. Oppius, one of the Roman generals, had retreated to Laodicea, on the Lycus. The citizens would have resisted the enemy, but the Roman general had only a few mercenaries and a small force of cavalry, so that they were obliged to give him up to Mithridates, under a promise that they should be themselves spared, but they permitted his mercenaries to escape. Oppius was sent to Mithridates, and, in mockery of his helpless state, his lictors were sent in front of him. Mithridates did him no harm, but carried him about to show the populace an unusual spectacle—a Roman general as prisoner of war.

But soon afterwards he captured Manius Aquilius, whose extortion and corruption had been the principal causes of the war, and him he carried about mounted upon an ass, and forced him to tell the spectators that he was Manius. At last he put him to death at Pergamus by pouring molten gold down his throat, in ironical allusion to his avarice. Soon after this, Ephesus, Magnesia on the Mæander, and Mitylene revolted from the Romans, and the Ephesians threw down all the Roman statues in their city. Mithridates, on his return from Ionia, captured Stratoniceæa, and heavily fined the city; and here he married a beautiful Greek girl, named Monima, a native of that city. Finally, he gave orders that all Roman

and Italian foreigners, with their wives, children, and all their free-born Italian servants, should be put to death and be left unburied. He threatened to fine those who should conceal the living or bury the dead, and he promised rewards to all who should slay them or denounce them—to a slave his liberty, to a debtor half the amount of the debt he owed. These were his secret instructions. And on the appointed day the slaughter began. The Ephesians tore the suppliants from the very Temple of Diana, from the very statues of the goddess, and killed them. The people of Pergamus slew with arrows the Romans as they clung to the images in the Temple of Esculapius. At Adramyttium the Romans tried to escape by swimming to the ships off the port, but the people of the city pursued and killed them, and afterwards drowned their children. The Caunians, who after the conquest of Antiochus had been assigned to Rhodes, but only a short time before this had been restored to their independence by the authority of the Roman Senate, took out the suppliants from the Temple of Vesta, slew first the children in the sight of their parents, then the wives and mothers, last of all the men.

The Trallians, not willing themselves to stain their hands with the blood of foreign guests, hired a Paphlagonian named Theophilus for the purpose. This monster performed his horrid task with such ferocity that he even cut off the hands of the poor suppliants as they clung to the statues in the Temple of Concord. All of Roman or Italian blood, men, women, children, even freedmen and slaves, were thus destroyed throughout Asia. This was done not less from fear of Mithridates than from hatred of the Romans. But they suffered a double punishment, for first they were treated with perfidy and oppression by Mithridates, and afterwards were punished by Sylla, the Roman Dictator.

(Appian Bell. Mithrid., cap. xx., xxi.)

B.

Of the history of Aphrodisias only a very few incidents are known. Strabo reckons it amongst the towns of Phrygia. Pliny more correctly assigns it to Caria, and says it was a free city under the Roman government.

It seems to have received this privilege from the Dictator Julius Cæsar. The Triumvirs, and afterwards Augustus, confirmed the right, and an inscription was discovered there by Sherard, which was a copy of a decree made by the Roman Senate, ratifying all that had been before decreed, giving freedom to the Demos of Aphrodisias and of Plarasa, granting the same rights to the "Temenos" (sacred precinct) of the Temple of Aphrodite in those cities as were possessed by the Temple of the Ephesian Artemis, and making the "Temenos" an asylum.

The privilege of asylum in their temples was at length much abused by the Greek cities of Asia. The worst of criminals, debtors, and runaway slaves found shelter in them, and so scandalous was the state of things that the Emperor Tiberius ordered a public inquiry to be made before the Senate, in consequence of which many cities lost this privilege, and it was abridged in the case of others.

C.

March of the Roman Consul Cn. Manlius, in the year 189 B.C., in the campaign against the Gauls of Asia Minor.

(From Livy, xxxviii., 12-15.)

At the commencement of the spring the Consul came to Ephesus, and after a few days advanced with the army to Magnesia ad Mæandrum. Here Attalus (brother of Eumenes, King of Pergamus, the great ally of the Romans) joined him with his troops. The united armies marched to the Mæander, but not being able to ford the river, they encamped till boats could be collected to carry the army across the stream. From the Mæander they came to Hiera Come, and in another day's march to the river Harpasus (*i.e.*, its junction with the Mæander). Their next station was Antiocheia, on the Mæander. From this place the army advanced to Gordion-teichos, and thence in three marches to Tabœ (Dawas). "The city is situated on the borders of Pisidia, on the side towards the Pamphylian Sea." (But Tabœ is far away from the Pamphylian Sea, on the west limit of Pisidia.) As the strength of that country was unimpaired, its inhabitants were very warlike, and their cavalry attacked the Romans, and at the first

onset caused them considerable confusion, but being inferior both in number and valour, they were driven into their city and forced to surrender. A contribution of twenty-five talents of silver (about £6,100) and 10,000 medimni of wheat (15,000 bushels) was exacted from them.

In three days from Tabœ they came to the river Chaus (a stream which flows from Mount Cadmus southwards into the Calbis); leaving this, they captured at the first attack the town of Eriza. Thence they came to Thabusion, a fort upon the river Indus. They were now near Cibyra, and had received no embassy from its "King Moagetes, who was a man utterly faithless and subtle." The Consul sent forward C. Helvius with a division of 4,000 men, to see what his intentions were. When the Romans entered his territory an embassy from the King met them, and declared that he would obey the orders of the Consul; they begged him to abstain from ravaging their lands, and brought fifteen talents "for a golden crown." Helvius promised to spare their lands, and ordered the envoys to go to the Consul. When they made him the same proposals, he replied that the Romans "had no proof of the King's good disposition towards them, and general consent declared him to be a man of such a character that they had rather to think of punishing him than of making an alliance with him." The envoys, troubled at this harsh reception, could only beg him to receive their offering, and permit their King to have a conference with him in order to excuse himself. The Consul allowed the King to come next day to the camp. He came in a dress and with a retinue such as was scarcely suited to the station of a person of moderate wealth. His address was submissive and humble, disparaging his resources, and complaining of the poverty of his dominions. Besides Cibyra, he was master of Syleum and Alimne, and he said that even supposing he despoiled himself and his subjects, he scarcely could undertake to make up a contribution of twenty-five talents.

At this the Consul was indignant, and threatened to ravage his lands and besiege his city unless he paid 500 talents in three days. Moagetes, although terrified, persisted in his pretences of poverty, and by making gradually paltry additions to the sum he had at first offered, at one time with excuses, at another with entreaties and feigned tears, he reached the sum

of 100 talents (£24,375). The whole was paid within six days.

From Cibyra the army marched through the lands of the people of Sinda, and encamped on the eastern bank of the river Caulares (the brook near Baidir). On the next day they marched past the Lake Caralis (Souood Gol), and halted at Mandropolis. As the troops advanced towards Lagon (probably Yalinli), the nearest city, its people were terrified and fled, and the town, which was thus deserted, and was an opulent place, was plundered. From Lagon they came to the sources of the river Lysis, and the next day to the river Cobulatus. (These are the head-waters of the Duden Soo.)

At that time the people of Termessus were besieging the citadel of Isionda. They had captured the city itself, and the besieged in despair sent envoys to implore the help of the Roman Consul; they told him that they were blockaded in the citadel with their wives and children, and expected death every day either by the sword or starvation. The Consul gladly embraced this opportunity of turning aside into Pamphylia. He relieved the Isiondians, and forced the Termessians to pay fifty talents (£12,187). He treated in like manner the Aspendians, and the other people of Pamphylia. Returning from Pamphylia, he encamped on the first day at the river Taurus; next day at Xylene Come. Thence marching without interruption, he came to the town of Cormasa. Darsa was the nearest town to this, and its inhabitants deserted it in terror; he found it full of all kinds of store. As the army was marching past the marshes (Lake Kestel?) envoys came from Lysinoe to surrender their city. Then the army advanced into the territory of Sagalassus, a fertile district, and rich in every kind of grain. Its inhabitants are Pisidians, by far the most warlike people in that region; this and the fertility of their soil, their number, and the position of their city, which is most strongly fortified, encouraged them. As no embassy had come to meet him on the border, the Consul sent troops to ravage their lands. At length when they saw their property being plundered, their obstinacy gave way; they sent envoys, and obtained peace on condition of paying fifty talents in money, 20,000 medimni of wheat, and the same quantity of barley. Then the army advanced to the sources of the

Rhotrinus, and encamped at Acaridos Come. Seleucus came there the next day from Apamea, and then the Consul sent away to Apamea the sick, and such baggage as was not needed, and taking some guides from Seleucus, marched on the same day to the Campus Metropolitanus, and next day to Dinia in Phrygia. From that place he came to Synnada. The inhabitants of the towns along his line of march had deserted their houses in terror, and the army was so encumbered with the plunder of these places that they made in a whole day a march of scarcely five miles to Beudos Vetus. Another day's march brought them to Anabura, the next to the sources of the Alandrus, the third to Abbassus. Here the army encamped several days, because they had reached the frontiers of the Tolistoboi (one of the Gaulish tribes), upon whom they were about to make war.

D.

The coast of Lycia "is difficult and mountainous, but with very good harbours, and inhabited by men of prudence and moderation. For the nature of the country is like that of the Pamphylians and Cilicians of the mountain (*Aspera Cilicia*). But those nations used to employ their places as bases of operation for pirates, being either pirates themselves or providing the pirates with harbours and markets for their plunder. For instance, in Side, a city of Pamphylia, dockyards were constructed for the Cilicians, and there they used publicly to sell their captives, although they admitted them to be free-born.

"But the Lycians continued to live in such a moderate and constitutional manner that, although those nations had become masters of the sea, even as far as Italy, through their successes, they (the Lycians) were never excited by any dishonourable gain, but always continued under their ancestral government of the Lycian Confederacy.

"There are twenty-three cities which take part in voting. They choose a city, whichever they approve, and to it envoys from each city come to the General Council. The largest cities possess three votes each; those of the second rank, two; the rest a single vote each; and they contribute the taxes and other public charges in proportion. Artemidorus said that the

six largest were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, which lies towards Cibyra. In the General Council a Lysiarch is first chosen, then the other officers of the Confederacy and courts of justice are appointed by common consent. Formerly they used to consult about war and peace and alliance. This is not now allowed, but of necessity it must depend upon the Romans, unless these grant them permission, or it be to their own interest. And in like manner judges and magistrates are chosen from each city in proportion to the votes. Observing this good constitution, they continued to be free under the Romans, maintaining their ancestral laws.

“ But as for the pirates, they witnessed *their* utter destruction, first by Servilius Isauricus, when he reduced Isaura, and afterwards by Pompey the Great, who burnt more than thirteen hundred vessels, and cut up their settlements, and he established some of the men who survived the battles, at Soli, which he named Pompeiopolis, and others at Dyme, which at that time was short of inhabitants, and which a Roman colony now inhabits.”

(Strabo XIV., cap. iii.)

E.

“ The first fortress of the Cilicians is Korakesion, situated on a precipitous rock. Diodotus, surnamed Tryphon, used this place as his base of operations when he caused Syria to revolt against the kings (*i.e.*, the Seleucidæ), and carried on war against them with varying success. Him, indeed, Antiochus, the son of Demetrius, blockaded in a certain fort, and forced to commit suicide. But the commencement of piracy among the Cilicians was due to this Tryphon, and to the worthlessness of the kings who in succession ruled over Syria and Cilicia. For others joined with him in his revolutionary attempts, and brothers also (*i.e.*, in the royal family), quarrelling with each other, exposed the country to assailants. But, above all things, the export of slaves, which was extremely profitable, invited men to these evil doings, for they were both easily captured, and there was a mart at no great distance, extremely great and rich, viz., Delos (the island), which could

receive and dispose of a vast number of slaves in a day, so that on this account the proverb arose—‘O merchant, sail to land, out cargo, and all has been sold!’ But the cause was this: the Romans, after the destruction of Carthage and Corinth, having become wealthy, used to employ many household slaves. But the pirates, seeing this facility on their part, broke out all at once into piracy and slave dealing. And the Kings of Cyprus and of Egypt, who were enemies of the Syrians, contributed to this result. Nor were the Rhodians friendly to them, so that they gave them no aid. And at the same time, the pirates, professing to be slave dealers, committed incessant villainy. Neither did the Romans as yet give so much attention to matters beyond the Taurus; they sent, however, both Scipio Æmilianus to make an inspection of the nations and cities, and again certain others; and they were aware that this happened by the fault of the rulers, but yet they were reluctant to do away with the lineal succession from Seleucus Nicator, as they had themselves ratified it. But this occurrence rendered the Parthians, who held the regions beyond the Euphrates, masters of the country, and at last the Armenians, who had annexed the country beyond the Taurus as far as Phœnicia, and these as far as they were able destroyed the kings and all their race, but handed over the sea to the Cilicians. Then the Romans were forced to crush, by war and force of arms, these men after they had become powerful, whose rise and increase they had not prevented. It is hard to charge them (the Romans) with negligence, but being occupied with other things nearer and more at hand, they were unable to give attention to matters more remote.”

(Strabo XIV., cap. v.)

These few words of Strabo give an idea of the fearful state of disorder into which piracy had reduced the Mediterranean. Even the Romans at last began to suffer; all the coasts of the empire were open to the ravages of these men. Many Roman citizens and officials were taken prisoners, and were made to pay heavy ransom, or imprisoned and put to death. Ostia, at the mouth of the Tiber, was plundered, and the import of provisions into Italy (already necessary) was checked.

Amongst other men of note whom the pirates captured was C. Julius Cæsar (afterwards the Dictator). He was taken near Rhodes, and forced to pay a ransom of fifty talents (more than £12,000). He had afterwards the satisfaction of capturing the pirates in their turn, and crucifying them.

Publius Clodius, the great enemy of Cicero, was captured, and application was made to Ptolemy (brother of the King of Egypt, and King of Cyprus) to pay his ransom. But Ptolemy, who was a very parsimonious man, could not make up his mind to part with his money. He parleyed and haggled about the terms, and finally sent such a miserable sum that the pirates would not receive it, and dismissed Clodius without ransom. Clodius afterwards, to revenge himself on the King of Cyprus, procured an order from the Senate to Cato, to deprive Ptolemy of his kingdom, and even of his treasures, which were immense, being the accumulation of twenty-four years' rigid economy. This arbitrary act was carried out without even the formality of a declaration of war, and the unfortunate king, in despair, poisoned himself.

The power of the pirates was checked by Servilius, and afterwards by Cicero and the elder Antonius, father of the Triumvir, but so intolerable did their ravages at length become that the Romans were obliged to put forth all their power, and Pompeius the Great received the supreme command for their destruction. He finished the war in about five months. One hundred and twenty piratical harbours or strongholds were destroyed, seventy-two war galleys were sunk, 302 taken, 10,000 pirates were slain in action, 20,000 taken prisoners. Yet although piracy on the coast was thus put down, the mountaineers of Isauria and Pisidia could never be thoroughly tamed, and even to the latest days of the empire were formidable pirates and bandits.

The Emperor Probus removed many of the inhabitants and settled others in their place, but the new colonists soon became as bad as the former possessors of the country.

The Emperor Heraclius (contemporary of Mahomet) is said to have lost 200,000 men in his various campaigns against the Isaurians. The estimate is probably exaggerated.

F.

The Ottoman Law is derived partly from sources common to all the Muslim peoples. 1st. The text of the Koran. 2nd. The "Sunneh," or Traditions handed down by the Companions of the Prophet, and by the first four Khaleefehs. 3rd. The extremely numerous and voluminous treatises on jurisprudence, and notably that by Abou Hanifah (A.D. 702-72). 4th. The "Fetvas," *i.e.*, judicial opinions of the "Sheikhs ul Islam," or chiefs of the "Ulema," on supposed cases laid before them.

It is evident that the first two sources could not possibly suffice for deciding the intricate questions of law which were certain to arise as wealth and civilisation advanced amongst the Arabs, and accordingly Muslim jurists borrowed largely from the Old Roman Law, existing in those countries which the Khaleefehs soon acquired by force of arms from the Byzantine Empire.

From these various sources the system of Muslim law was gradually formed. But it was never codified, and continued to be the exclusive property of the "Ulema," or "Doctors of Law and Theology." From this body are drawn the Kadis or magistrates, whose office it is to administer the law.

But the great foundations of present Ottoman Law are the "Khàtti Sherif" ("The Illustrious Autograph") of Gulkhaneh, proclaimed by Sultan Mahmoud on November 3rd, 1839 (and which was followed by the publication of the laws called the "Tanzimât" or "Regulations"); and the "Khàtti Humayoun" ("The August Autograph"), proclaimed by Sultan Abd-el-Medjid on February 18th, 1856, which solemnly ratified and enlarged the provisions of the former imperial edict.

The "Khàtti Sherif" may be called the Magna Charta of the Ottoman Empire, for it was this which first brought the Osmanlis into some correspondence with European civilisation, which abolished the frightful abuses of the old system of government, and, at least theoretically, placed Christian and Muslim on an equal footing before the law.

The "Tanzimât" were followed by a Penal Code (1840), a Code relating to the administration of the Empire (1846), a Commercial Code (1850), a Code of Commercial Procedure

(1860), and, finally, in 1865, a Code of Maritime Commerce. All these are founded upon the Code Napoleon. The rest of the Muslim law has not yet been codified in Turkey.

In theory the whole Muslim law is comprised under the Sheriyah or "religious law," and the Sultans had no power to alter or violate it; but in their assumed position of "Khaleefehs," or "Successors of the Prophet," they are considered as the guardians and interpreters of it, and this has in practice enabled them to change and modify it, provided they did not shock the prejudices of the masses. The Sultans exercised their supreme legislative and executive authority by means of the Grand Vizier for civil and military affairs, and the Sheikh ul Islam for religious and spiritual matters, and especially for the interpretation of the law; and if a change in the law was expedient, the chief measure of precaution necessary was to obtain a favourable "Fetva" from the Sheikh ul Islam. This was necessary to render any change valid. If, however, the "Fetva" was refused, the Sultan had the power of dismissing the refractory "Sheikh ul Islam," and thus rendered resistance impossible.

It is a prerogative that has been unsparingly exercised by the present Sultan, in pursuit of an object—desirable certainly in theory—but which, if attained, will perhaps only tend to the dissolution of the empire. I refer to the attempt so persistently made to change the order of succession to the throne. This, even should it succeed, which seems very doubtful, would probably excite a civil war amongst the Osmanlis themselves; and no more plausible excuse for revolt could be afforded to the half independent Christian States, and the powerful tributaries attached to the Ottoman Empire, than a disputed succession to the throne.

It is true that before the destruction of the Janissaries Sultan Mahmoud incurred extreme danger in introducing his reforms, but since that event the power of the "Ulema" has been steadily on the decline, and now (1873) even their property, the "Vakouf" lands (lands in mortmain), have been secularised and rendered subject to taxation, which will be of considerable advantage to the empire and the revenue. So far as can be seen, the Ottoman Government is now perfectly unfettered in its progress, nor is it doubtful that a few years

will witness a remarkable advance in the civil and legal position of the Osmanlis.

The great difficulty will be to apply in practice the liberal concessions of the Sultans Mahmoud and Abd-el Medjid. At present this is far from being done. Theoretically, Muslim and Christian are equal in the eye of the law; practically, they are on a very different level, especially in provinces remote from European observation! Formerly the oath of a Christian was never received against a Muslim, and in the provinces this is still the case wherever there are no Europeans to press the Rayah's right.

Naturally, before the Kadi, who administers only the Sheriyah (religious law), no Christian evidence is admissible.

G.

"Yourouk" is the general title of the nomads of West and South-West Asia Minor. What the Yourouks are in that district, the Turkmans (who are probably the same race under a different name) are in Northern and Central Asia Minor. The great pastoral race of the East and South-East are the Kurds. Sometimes in the Egyptian cities one may see groups of these sturdy mountaineers on their way to Mecca, or returning from their pilgrimage. They are stout, hardy-looking fellows, with an air of bluff honest barbarism about them most strange to behold.

They ramble about the streets of Cairo and Alexandria curiously staring at the wonders of civilised life, clad in dresses of coarse woollen or goats' hair, each man wearing his "kěpěnèk," a covering of thick felt, square across the shoulders, and in shape like a sack, open in front, and without sleeves or collar. It is a special manufacture of Kaisariyeh, and is indispensable to the shepherds, who are exposed to extreme variations of temperature, and must remain with their flocks day and night, and during all weathers.

About the month of May the flocks are driven from the plains and from the lowlands along the sea coast to the lower slopes of the mountains, and in proportion as the heat increases with the advance of summer they mount higher and higher, till towards the end of August the highest yailas and

ridges of the mountains have been reached. At the approach of winter they gradually descend, finding fresh pasturage in the districts already traversed in the spring and early summer. The dry grass in the lowlands supplies sufficient winter forage. Much of the interior of Caramania, Lycia, Phrygia, and Lycaonia is only thus accessible in summer, and, indeed, can never be available for anything else but sheep farming, &c., as the extreme severity of the climate in winter prevents any settled occupation of these districts. Many of the tribes are not exclusively pastoral, but have villages and cultivated lands in the lowlands or in the yailas; many, however, are entirely nomad.

Their life seems happy and healthy enough, and some are in very good circumstances; but the mischief done by these wanderers is great. Every year immense tracts of forest are burnt by them, and their flocks of goats, especially, are most destructive, preventing the growth of brushwood and young trees.

Indeed, except for the vast extent of these pastoral districts and their scanty population, the southern mountains of Asia Minor would long since have been reduced to the bare and treeless condition of the Lebanon and its contiguous mountain ranges.

It would be a great advantage could this nomad life be checked, and limited to those districts of the empire which are fitted for this only. Much land that could be cultivated is occupied by it, and with all its poetical associations, the pastoral life is but a lower form of civilisation, only half way between the life of the hunter and the agriculturist.

The intention of the Ottoman Government to farm out the forests will bring about the most disastrous consequences, unless, at the same time, stringent regulations be made, *and enforced*, as to management, replanting, &c.

H.

The provinces of the Ottoman Empire which have suffered most severely from the ravages of locusts are Syria and Cyprus. In the latter, especially, they threatened the utter desolation of the country, and it was not until they had almost

ruined the crops for several years in succession, and after immense exertions, that they were destroyed.

The eggs of the locust are deposited in small balls of a glutinous shining substance, each ball containing on an average forty sound eggs.

For depositing these balls the insects choose the rough ground on the tops of low hills, downs, &c., and a fresh deposit of eggs may be detected by the glitter of the glutinous envelope; this, however, soon becomes coated with dust, and then resembles a small ball of earth.

The eggs are laid about the month of May, and the period at which the insect commits most ravages is while it is in the wingless state, just after the eggs are hatched. Its voracity is then astonishing; it devours every vegetable thing before it, even to the bark of the fruit trees, which require years to recover, so poisonous does the bite of the insect appear to be.

When the locust has passed into the winged state, although still destructive, it is not so mischievous, and the later crops do not suffer so much damage from it.

The locusts move about the face of the country in immense masses, often three miles wide, and half to three-quarters of a mile deep, always advancing in a straight line, and never diverging from it, unless they meet an obstacle which they are unable to surmount. Even water does not stop them, and such immense numbers spring into the streams that the brooks and rivers are choked with their putrefying carcasses, and drinking water can only be preserved by carefully covering the wells and cisterns.

The passage in the prophecy of Joel (ii. 3—9) is a most vivid and exact description of them.

At first the efforts of the authorities in the island were somewhat desultory. Attempts were made to plough up the surface of the ground where the eggs were laid, and so to destroy them, but without much success.

Then a reward was offered for the eggs, and later, each proprietor was obliged to deliver one oke of the eggs per annum, representing one million of locusts. Some of the Governors displayed much energy and perseverance, but the remissness of others caused the headway thus painfully gained to be again lost.

The most stringent orders came from Constantinople, for of course the revenue from the island fell off very considerably. Nothing, however, was able to stop the plague, until at last a simple but ingenious method for the destruction of the insects was invented by Mr. Richard Mattei, and by a persevering application of it the island was at last freed from this terrible scourge.

It is the habit of the insects to go forward in a direct line, and if they meet with any insuperable obstacle in their course they will travel along it for miles, till they find means to go beyond it.

Accordingly a great number of strips of cotton cloth were ordered in Glasgow, each of very great length, about three feet broad, and having a strip of smooth oilcloth, about three inches in breadth, attached to their upper edge. These cloths were pitched by means of stakes in the course the swarm of locusts was about to follow.

The insects could easily mount the cotton cloth, but slipped back continually from the oilcloth band at the top, and at length were obliged to take a course either to right or left along the cloth.

At the ends of the cloths pits were dug; the cloths were brought at either end close to the edge of the pit, and a small screen of tin placed round the pit, so that none of the insects should pass beyond the cloth. Unable to advance further, they leaped in great numbers into the pits, which, when full, were quickly filled in with earth, and the cloths moved forward to another position prepared in advance.

By perseverance in this method, and by diligently collecting the eggs, the insects were at length destroyed.

The eggs became at last so scarce that proprietors, in order to make up the quota they had to furnish, were obliged to pay men to collect them at the rate of 140 piastres (25s.) per oke ($2\frac{3}{4}$ lb.).

I.

“THE MOUNTAIN SYSTEM OF LYCIA.”

The interior of Lycia consists of a series of elevated plains bounded by mountain ranges, which rise almost to Alpine height, and contain within their folds a great number of

basin-like hollows of very varying extent—the so-called yailas.

The northern boundary of the province is the broken range of Taurus, stretching like the chord of an arc from above Makri on the west to near Adalia on the east. Its highest points are Almalu Dagħ—above the town of Almalu—and Kiziljah Dagħ, each about 9,000 feet high. At a few intervals in the chain valleys occur, which communicate with the great central plateau of Anatolia; its eastern portion, named Kemer and Kestel Dagħ, extends in a north-easterly direction far into the interior, and is traversed by several profound ravines forming so many difficult mountain passes.

Nearly the whole coast line of Lycia is also bordered by lofty mountains, which in many places rise steeply from the sea beach, and the only breaks in this stony girdle are where a river descends from the loftier ranges of the interior and forms in its course an alluvial plain, often of extreme beauty and fertility. In the whole circuit of the Lycian sea coast there are only four such breaks, viz., the valleys of Makri, of the Xanthus, the gorge of Dembra—near the ruins of Myra—and the plain of Phineka, into which descend the rivers Arycandus, Limyrus, and Allagheer.

The western sea coast is bordered by the ranges of Cragus and Anticragus—the “*viridis Cragus*” of Horace)—rising to a height of about 6,000 feet. They are separated from the main mountain system of the province by the valley of the river Xanthus, which flowing nearly north to south, and fed by perennial snows, descends in a very full and violent stream into the sea.

The east side of the Xanthian valley is bounded by the vast and wide-spreading mass of Ak Dagħ (*Massicytus Mons*) and its subordinate ranges. Opposite the town of Almalu, to the south-west, its highest ridge reaches an elevation of above 10,000 feet.

Fronting Ak Dagħ, on the south-east, is Soosuz Dagħ, which nearly equals Ak Dagħ in height, and extends all across the centre of Lycia. Its offsets descend in lofty buttresses to the sea, one of them—Alajah Dagħ, over Cape Phineka—being nearly 7,000 feet in height. Between Soosuz Dagħ, with its offsets, and the sea lie most of the

smaller yailas, and one of the larger plains—that of Kassaba.

These upland districts form healthy retreats for the inhabitants of the sea coast villages from the stifling heat and malarious air of the coast valleys. During summer nearly every village has its yaila in the mountains, and the season for emigration to these grassy basins is anticipated with the utmost pleasure by the people.

Soosuz Dagħ, on its north-east portion, is connected with the chain of Bey Dagħ, which extends northwards and north-eastwards, and is the loftiest mountain on the east side of Lycia. It forms the transition to the mountain chains of Pisidia. Between Bey Dagħ and the sea, and bordering the whole east coast, is another range—the “Solymi montes” of antiquity—now called Baraket Dagħ, Kara Dagħ, Koos Dagħ, &c. Its southern peak, Tahtalu Dagħ (Olympus), is nearly 8,000 feet high, while Bey Dagħ exceeds even this by more than 1,000 feet.

The appearance of these mountains from Adalia is very grand, and their forms and colouring are exquisitely beautiful.

Between Ak Dagħ on the west, Soosuz Dagħ on the south, and Bey Dagħ on the east extend the elevated plains which form the yailas of northern Lycia. They are the plains of Almalu, Samary, Karditch, and Stenez; the plain of Cibyra, though within the limits of Lycia, does not belong to the same group. Their northern boundary—to speak in a general way—is the Lycian Taurus; and through the plain of Stenez there is communication with the great central plateau of Anatolia. These great plains are under cultivation, producing fine crops of cereals; most of them are inhabited all the year round. Their climate during half the year is severe, though healthy; but many of the yailas can only be visited in summer on account of the snow, and the only communication between the different districts is over high mountain passes, often impassable in winter.

Nearly all the south of Lycia is well wooded, but the yailas are bare. Each little stream that descends from the interior has its valley of richly cultivated alluvial soil.

The population is scanty—certainly far less numerous than it was 2,000 years ago—as is evident from the many ruins

of ancient cities in almost every valley, and even far up on the terraces which project from the mountain sides.

The geological formation of Lycia is almost entirely of mountain limestone, but igneous rocks occur in the districts round Makri and Cibyra, and in a few spots on the south-east coast. The climate is in general healthy, but during the hot season the river valleys and sea coast plains are full of deadly malaria. The population of the interior—exclusively pastoral and agricultural—is either Osmanli or descended from the original races of the land—the few Greek traders and boatmen being for the most part only found on the coast. The exports are insignificant, and consist chiefly of timber and cereals.

K.

“THE FAMINE OF 1874 IN ASIA MINOR.”

The awful famine now raging in part of the interior of Anatolia and Caramania is a sad proof how precarious are the conditions of existence under which the Turkish peasantry lives.

The country in question may be defined by imaginary lines, drawn from Angora to Koniah on the west, from Koniah to Nigdeh on the south, from Nigdeh to Tokat on the east, and from Tokat to Angora on the north, comprising an extent of 40,000 square miles, or about two-thirds the area of England and Wales. It consists of fertile plains and valleys, alternating with very extensive pasture grounds (the high mountain ranges are few and far apart), which support vast numbers of cattle, sheep, and goats. One great source of livelihood for its inhabitants is the “teftik,” or hair of the Angora goat. These resources, with a very rich supply of fruit, used to yield a sufficient subsistence to a population sober, peaceful, industrious, and relatively scanty—in spite of the heavy taxation and many other burdens the Turkish peasant has to bear.

But now all this district is under the pressure of a frightful famine, and (*Levant Herald*, August 19th) the deaths from actual starvation and the diseases resulting from it are stated

as being—up to the present time (August, 1874)—not less than 150,000!

During the spring and summer of 1873 little or no rain fell over the whole interior, and the crops almost entirely failed from the drought. It was evident that before the harvest of 1874 could be gathered in there would be great suffering, therefore this appalling calamity did not come upon the country without warning. Alas! the reality has far surpassed all anticipations. Yet almost nothing was done by the Ottoman Government in view of the coming visitation: no stores were formed; no food imported; no means of transport organised; no restriction laid upon the export of grain from the doomed districts. Political economy may disapprove the last measure, but the same rule will not apply to Turkey under its present Government and India under British rule! Of course when the imminence of famine was plain it was too late to think of road making; but it is exactly in points like this that these Oriental Governments sin. Had Persia been provided with roads, the late famine there and its horrors would have been greatly mitigated; and it is not too much to say that had there been a good railway traversing Anatolia the present terrible suffering and loss of life might even have been almost prevented, for there are provinces in the neighbourhood of this suffering district where the harvest is far beyond the needs of their people, only there are no means of bringing the food to the starving multitudes. But so it is; the very plainest duties of a Government are neglected, and we see the consequences; and even now, though a few desultory efforts are being made, nothing worthy of the emergency—nothing statesmanlike—is being done by those in whose hands are the destinies of the empire. I state this on the best authority from Constantinople.

The calamity of a failure in the harvest was terrible enough, but it was followed by a winter (1873-4) of such exceptional severity that nothing like it has been known in the Levant for over fifty years. The snow-fall over all southern Europe, over the mountain ranges of northern Africa, throughout Asia Minor, the Archipelago, and Syria was unprecedented; snow even lay upon some of the mountains on the upper portion of the Red Sea.

Sad tales reached Egypt of the suffering of the mountain villages in Syria, the Lebanon, and Crete ; communication was utterly cut off by the snow, and whole families perished of cold and hunger. But this was far exceeded by what was going on amongst the poor Turkish peasants, and when the tardy spring at last came the extent of their losses began to appear. It is calculated that about a million and a half of sheep and goats and an enormous number of cattle had perished. Thus their one great means of subsistence was cut off. Then followed the rapid and utter destitution of the people. The woodwork of their houses had been used up as fuel in the winter, or sold to buy bread afterwards ; their poor household furniture followed ; the price of food rose continually ; the deaths from starvation became awfully numerous, and nothing was left but wholesale emigration from the villages into the larger towns, where there might still be a chance of life !

Such is the present state of matters. The country is depopulated ; an eye-witness (one of whose letters is given below) states that of six large villages he passed in one particular district—within a distance of twenty-one miles—five were without an inhabitant ; the sixth had only three families remaining ; and wherever he went he found matters as bad, excepting in the large towns, where some little is being done by the authorities to mitigate this awful national calamity. This gentleman travelled over a large portion of the famine area while engaged in distributing some of the relief fund from British subscribers, and his report of the future prospects of the people is most gloomy.

The last of his letters is subjoined ; one of its closing sentences is very ominous, at a time when the plague is showing itself once more in the Levant, after an abeyance of many years !

From the Levant Herald, July 29, 1874.

SIR,—In previous letters I have spoken of the fearful famine that has so suddenly blighted a large portion of Asia Minor, also of the efforts that are being made to relieve the sufferers. The most interesting and by far the most important question is—What aid must be given, and for how long a time must that aid be continued, in order to

save these people and restore them again to their position as producers? Most naturally we think of them simply as destitute of bread. It is true that they are so, and it is a terrible fact; and yet this does not nearly cover the case. Were their flocks and herds left they might recover themselves, but these are almost totally destroyed. The mortality has been much greater in the districts that I have passed through than in the Angora and Koniah and other districts reported in your columns. In the little village of Saru Hamzalu, out of more than 1,600 sheep and goats, just one sheep and one goat remain, as I was assured when there, and of 100 cows two remain. In the village of Arslan Hadjili, in the Salman district, from a flock of 1,200 sheep and goats, there are reported 8, and from another flock, in the same village, numbering 800, of which 700 were mohair goats, the same number, 8, is reported. These figures are more alarming than are those of the tax list, but unfortunately they are true. The error of the tax list comes in this way; the new list was made early in March, long before the end of the fearful winter. Many sheep and goats died after that list was made.

But these people are not only destitute of food and of flocks: they have no growing grain. When I started on my recent tour, June 6th, I supposed that the great thing would be to tide over the next two months. I still see that this is a difficult task, but I see very clearly what is far worse, viz., that the trouble is not to end, scarcely to be ameliorated, when the next harvest comes in. In all the regions that I have passed through, very little has been sown. The autumn was unfavourable and the early snows prevented late sowing. Before the fearful winter ended the seed was eaten and the oxen had died, so that the spring found the people helpless and destitute. Hence the mass of them saved nothing, and the harvest can bring them nothing.

But these three items, fearful as they are, do not show the fullness of the destitution. Multitudes of these people have no houses to live in. They have, in some cases, torn them down with their own hands. In other cases they have sold them, and that for almost nothing. In many instances they have been destroyed by others, since they were left, and the winter must find them without any shelter.

It will be remembered that very many of these people—that is, nearly all those who have left their homes—have sold the last copper-dish, the last bed, the last blanket; so that, were there to be an abundant harvest, and were prices to fall to the lowest figures reached in many years, still they would find it impossible to buy. The question may arise, Can they not work and thus secure a living? Yes, if anybody can be found to employ them; but who will or who can do that? It was hoped that the Government might employ some 15,000 or 20,000 on the great

railroad that was to be constructed through this region from Angora to Cesarea. Such a number, employed at a reasonable remuneration, would have furnished a living to 50,000 souls or even more; but this work is not begun, and not one in twenty of the starving men can hope to find any employment by which they may secure a piece of bread in the next twelve months.

I am sorry to present so dark a picture, but the whole is not yet told. The prospect for the coming harvest is not good. We have said that the people who have been driven from their homes have no growing grain. Their brethren who have managed to keep a foothold in their villages are scarcely better off. In very few of the villages now suffering from the famine has one-half of the usual amount been sown, and the average of the whole region passed over in this journey, 384 miles, must be less than one-fourth as much as is usually sown. But still worse, that which is sown will not give a good yield. In the Salman district up to June 15th there had been no rains, and the crop must be almost a perfect failure. In other regions the grain suffered much from the severity of the winter. In the whole distance from Nigdeh to Cesarea we saw scarcely a dozen fields that would be called *ordinarily* good. In nearly all this region the grain is very thin. When seen at a distance it looks well, but nearer inspection shows that a man must thrust in his sickle several times to fill his hand. The weather is favourable and it is confidently hoped that it will fill well, but, at best, the yield in all this section of the country must be far below the immediate demands of the population, and there is no old grain, as there was last year, to supply the deficit.

In a very large proportion of this region *fruit*, and *especially grapes*, forms an important element in the income of the people. This year, though we do not say that there is "no fruit in the vine," we fear there will be little. In some places the vines were greatly injured by the severity of the winter. In others, the people, driven from their homes by the severity of the famine, have left their vines unpruned and entirely uncultivated, and the yield must be very imperfect. In other cases, as at Everak, the grapes have been seriously injured by late frosts, while in others, as at Nigdeh, the crop has been partially destroyed by hail.

It is evident that a famine so wide in extent and of such severity as to be a great national calamity has visited this land. No one who has not seen this region can fully appreciate the evil. Facts that are stated in this and preceding letters demonstrate the truth that we are not near the end, but rather that the very worst is to be feared. Many thousands have already perished. Thousands more are suffering the extremes of hunger, and the number of the sufferers, as would naturally be expected,

increases rapidly. Many are destitute now who had a little flour or the means of buying a little bread a week ago. The area covered by the famine is increasing. We have said that, when compared with Yozgat, Soongoorloo, and other places, Cesarea and the surrounding towns can hardly be said to be touched by the famine. I am sorry to say that since writing that, I have learned of very severe suffering in our very midst. I learn that in one of our finest Greek villages a woman (resident) has perished from hunger within a few days.

The extent of this calamity is so vast that all means which any benevolent individuals may be able to command seem as nothing when compared with the relief actually needed. Nothing but an efficient, steady, and long-continued beneficence on the part of the Government can preserve the lives of very many thousands, or prevent a large district of the empire being nearly depopulated. Not only does humanity protest against such a result, but political economy is alarmed at the *mere pecuniary* evil. Keskin has furnished the national treasury with some £T.26,000 annually. If the loss is so much from that little district (it really ought to pay nothing this year), what must be the amount in all the 40,000 square miles covered by the famine?

This population may be saved and all these districts may again become productive, but nothing but a tremendous and well sustained effort on the part of the Government can secure such results. The work begun by one *mutesàrrif*, viz., collecting the vagrants and sending them to their homes, feeding them on the way, can secure the speedy repeopling of the country. Once at their homes, they must be fed till the harvest of 1875. Even this would avail little unless seed corn and working oxen be furnished them so that they can sow in the coming autumn. Besides all these, they must be helped to clothing, beds, and other necessary things, or many will die from exposure. They are now fit to become a prey to any epidemic.

While private beneficence stands appalled before so vast a necessity, it still becomes all truly benevolent people to do what they can to relieve this suffering. I gladly improve this opportunity to express my most hearty thanks and the thanks of my associates to our English and American friends in Constantinople and elsewhere, who have furnished us with £T.150 to aid these sufferers. This help has caused many a starving soul to rejoice.—I am, &c.,

Cesarea, July 7.

W. A. FARNSWORTH.

ROUTE FROM ADALIA TO MAKRI.

(Given to us by the Kadi of Khonas—Direct Route—Camel's Pace.)

Adalia to Yenijah Khan	..	..	..	6 hours.
Yenijah Khan to Keklijik	..	..	..	2 "
Keklijik to Stenez	..	..	..	4 "
Stenez to Almalu	..	..	..	8 "
Almalu to the Giubeli Pass	..	..	..	6 "
Giubeli Pass to Seydeleer	..	..	..	2 "
Seydeleer to Bulle Khana	..	..	..	8 "
Bulle Khana to Kemer..	..	..	..	6 "
Kemer to Makri..	..	..	..	7 "

Karajuk to Kajadibi	..	..	..	8 hours.
Kajadibi to Buldour	..	..	..	6 "
Buldour to Isbarta	..	..	..	5 "
Isbarta to Aghlasun	..	..	..	4 "
Aghlasun to Boyama	..	..	..	8 "
Boyama to Adalia	..	..	..	10 "

ROUTES GIVEN TO US AT ADALIA.

Adalia to Yenijah Khan	..	..	..	1 day.
Yenijah Khan to Stenez	..	..	..	1 "
Stenez to Almalu	..	..	..	1 "
Almalu to Armootli (or even farther)	..	..	..	1 "
Armootli to Arssa	..	..	..	1 "
Arssa to Teep	..	..	..	1 "
Teep to Makri	..	..	..	1 "

Adalia to Yenijah Khan	..	..	..	1 day.
Yenijah Khan to Almalu..	..	..	..	2 "
Almalu to Makri (<i>viâ</i> Oorlujah and Orahn)	..	..	..	3 "

Adalia to Kemer, along seaside	..	..	..	10 hours
Kemer to Tchiraghy	..	..	..	4 "

TIME-TABLE ON OUR JOURNEY.

(Easy pace, and allowing time for rest at intervals.)

1872.	P.M.				A.M.
April 24.—Aidin	3.30	April 28.—Denizli	9.25		
Kavakli Café	4.15	Laodicea	10.30		
Imam Keui	4.26			P.M.	
Sek-keui	4.50	Left it	1.50		
Emir Dukhan	4.55	Crossed the Lycus	2.48		
Oomourlu	5.10	Hierapolis	3.30		
Kiouschk. . . .	6.15				
(Night came on.)					
Nazli	11.50	April 29.—Hierapolis.			
	A.M.				
April 25.—Nazli	8.15	April 30.—Hierapolis	6.30		
Mæander bridge	10.10	Fountain Karagul	6.56		
Ali Aga Tchift-lik	11.30	Ghirlani	7.3		
	P.M.	Eldenzizli	7.18		
Yenikeui	4.15	Crossed the Lycus	8.40		
Kara Soo	7.15	Colossæ	10.50		
	A.M.			P.M.	
April 26.—Kara Soo	6.55	Left the Mill	1.23		
Geera	8.30	Khonas	2.15		
	P.M.				
Left Geera	12.20	May 1.—Khonas	7.25		
Tcham Beli Café	4.50	Foot of Kazik Pass	9.0		
Top of the Pass	5.45			P.M.	
Foot of Pass	6.35	Karajuk	4.5		
Kara Hissar	8.30				
	A.M.				
April 27.—Kara Hissar	6.15	May 2.—Karajuk	7.26		
Makuf	6.45	Auschar	7.47		
Kizilja Bolouk	8.10	Geunahi	9.7		
Sara Ova	9.45	Guard-house on			
	P.M.	Eschler Yailas	10.15		
Café at foot of				P.M.	
Seiteen Yailas	1.0	Kajadeveh	1.52		
Left the Café	3.0	Satilar	2.5		
Denizli	7.30	Karaatlu	2.35		

	A.M.		A.M.
May 3.—Karaatlu	6.5	May 8.—Girmeh	11.55
Naulo	8.5		P.M.
Yarishli	8.25	Boujak.. ..	2.45
Left it	9.29		A.M.
Yarakeui	11.30	May 9.—Boujak	6.15
	P.M.		P.M.
Left it	12.30	Kovajik	6.0
Café on Lake of			
Buldour	3.12		A.M.
Buldour	5.0	May 10.—Kovajik	7.30
	A.M.	Khan of Tchibouk	
May 4.—Buldour	8.25	Boghazi	8.15
Singur	8.55	Ateran Café	12.0
Guschla	9.35		P.M.
Eski Yerrah.. ..	9.40	Left it about	4.20
Tchartchin	9.54	Adalia	5.55
Yaila in the hills..	11.9		
	P.M.		A.M.
Lawuz	2.20	May 11.—Adalia	11.0
Sparta	3.14		P.M.
		Kepez Café	1.17
May 5.—Sparta.		Uzumkoyou Café	2.17
		Yenijah Khan Café	4.30
	A.M.		
May 6.—Sparta	7.30	May 12.—Yenijah Khan Café	6.45
Dere Maalleh	7.40	1st ancient guard-	
Café at top of Pass		house	7.20
over Aghlasun		2nd ditto	7.40
Dagh	9.55	1st wall	8.0
	P.M.	Termessus	9.0
Aghlasun	12.10	Left lower spring	10.15
	A.M.	Yenijah Khan	
May 7.—Aghlasun	6.20	Café	11.30
Assarkeui	9.20	Left it	12.0
Waterfall in the			P.M.
Pass	11.40	Injirjik Café	1.4
	P.M.	Top of Almalu	
Girmeh.. ..	3.15	Pass	4.17
		Soosuz	8.45

			A.M.			P.M.
May 13.—Soosuz	..	..	8.0	May 17 —Foot of Pass	..	2.20
			P.M.	Bedrebey	..	5.45
Mill in the plain			1.0			
Almalu	..	..	6.0			
			P.M.			
May 14.—Almalu	..	..	3.0	May 18.—Bedrebey	..	8.6
Tchobansa	..	..	6.0			P.M.
				Top of Domou		
				Pass	..	1.10
				Koziltcha or Kizilja		4.0
				Uzoumbounar	..	6.0
			A.M.			
May 15.—Tchobansa	..	..	6.15	May 19.—Uzoumbounar	..	7.0
Yaila	..	..	7.45	Halt at River		
Douroular	..	..	9.30	Harpasus	..	10.10
			P.M.	Tchali Keui	..	10.24
Yalinli	..	..	2.0			P.M.
Souood	..	..	5.30	Tcham Beli Café		12.24
				Kara Soo	..	9.20
			A.M.			
May 16.—Souood	..	..	8.0			
Top of Pass	..	..	8.36			
Baindir	..	..	10.35			
			P.M.			
Tchandir	..	..	3.30	May 20.—Kara Soo	..	9.0
Osman Kalfeler	..	..	4.48			P.M.
Horzoom	..	..	6.12	Nazli	..	8.0
			A.M.			
May 17.—Horzoom	..	..	11.30	May 21.—Nazli	..	8.0
			P.M.			P.M.
Yussuftcha	..	..	12.36	Aidin	..	7.0

ROUTE ON OUR JOURNEY FROM APRIL 23 TO MAY 22, 1872.

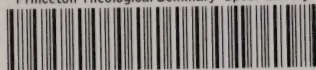
April 23.—Smyrna to Aiasolouk	(by railway).
(Examined the ruins of Ephesus.)	
„ 24.—Aiasolouk to Azizieh	(on horseback).
„ 24.—Azizieh to Aidin	(by railway).
„ 24.—Aidin to Nazli	(on horseback).
„ 25.—Nazli to Kara Soo	„
„ 26.—Kara Soo to Kara Hissar	„

April	27.—Kara Hissar to Denizli	(on horseback).
"	28.—Denizli to Laodicea and Hierapolis	"
"	29.—Hierapolis	"
"	30.—Hierapolis to Khonas	"
May	1.—Khonas to Karajuk	"
"	2.—Karajuk to Karaatlu	"
"	3.—Karaatlu to Buldour	"
"	4.—Buldour to Sparta	"
"	5.—Sparta	"
"	6.—Sparta to Aghlasun	"
"	7.—Aghlasun to Girmeh	"
"	8.—Girmeh to Boujak	"
"	9.—Boujak to Kovajik	"
"	10.—Kovajik to Adalia	"
"	11.—Adalia to Yenijah Khan Café	"
"	12.—Yenijah Khan Café to Termessus and Soosuz	"
"	13.—Soosuz to Almalu	"
"	14.—Almalu to Tchobansa	"
"	15.—Tchobansa to Souood	"
"	16.—Souood to Horzoom	"
"	17.—Horzoom to Bedrebey	"
"	18.—Bedrebey to Uzoumbounar	"
"	19.—Uzoumbounar to Kara Soo	"
"	20.—Kara Soo to Nazli	"
"	21.—Nazli to Aidin	"
"	22.—Aidin to Smyrna	(by railway).

THE END.

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